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# Asa Briggs to View British Answer to Urban Crisis



Professor Asa Briggs, Pre-Vice-Chancellor, University of Sussex, will speak on "British Cities Today: Challenge and Response."

by Sue Wing '71  
Professor Asa Briggs, Pre-Vice-Chancellor at the University of Sussex, England, will discuss "British Cities Today: Challenge and Response," in Alumnae Hall, Mon., Dec. 16 at 8:00 pm.

Throughout his life, Professor Briggs has combined an active teaching career with a consuming interest in the interrelationships between history, sociology, and economics. At Sussex, where he received his doctorate in economics, he has been professor of history and Dean of the School of Social Studies. He has taught modern history, and social and economic history. He has moreover been a member of the faculty at Oxford University, Australian National University, the University of Leeds, and the Institute for Advanced Study at Princeton.

#### Acclaimed Historian

As a historian, Professor Briggs has published extensively, with a focus on Victorian England: *Victorian People*, 1954, *Victorian Cities*, 1963. A pioneer in urban history, he published in 1952 his acclaimed *History of Birmingham (1865 - 1938)*, one of the first detailed socio-economic studies of one city.

More recently, Professor Briggs has written *A Study of the Work of Seebohm Rowntree, 1871-1954*.

Rowntree, early in this century, made important comparative studies of urban areas before, and after, the implementation of social legislation there. He was one of the first to seriously analyze the problems of poverty.

#### Wide Perspective

In the Age of Improvement, which is used in Mrs. Alice Robinson's History 331 seminar on early Victorian England, Professor Briggs probes the ramifications of Britain's rapid adjustment to a newly industrialized society. Many of the social and economic problems which developed during this period still plague Great Britain, explains Mrs. Robinson. In his lecture, Professor Briggs is expected to examine the nature of the more pressing of these problems, and their relationship to the future of Great Britain.

Prior to his evening lecture, Professor Briggs will be speaking to a joint session of students from the History 331 seminar, Mr. Walter Houghton's English 314, "The Victorian Mind," and Mr. Paul Worthman's History 336, "American Urban History." Professor Briggs' ability to address himself equally well to the problems of literature and sociology, history and economics, testifies to his extraordinary wide range of knowledge and interest.

## WELLESLEY NEWS

Vol. LXII

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No. 13

### Biafra: Conflict of Interests, Issues

Ed. note: The following article was written from information and reports supplied by Mrs. Annemarie Shlomo, associate professor of sociology and anthropology.

by Ann Sherwood '69

It has been called Britain's "Vietnam," and compared, as well, to the Nazi plague of nearly three decades ago. Biafrans would cite historical parallels in Tanzania, Zambia, the Ivory Coast, and Gabon. But Nigerians continue to demand the support of their fellow African nations with traditional pleas for unity.

However, many experts on Africa, and, particularly, on Nigeria, claim there never has been unity in that state. What the western world hoped to see in Nigeria, western showcase, the most populous, most powerful, and most democratic of all African nations, was never achieved, they claim.

#### Only a Facade

Granted independence by Britain in 1960, Nigeria has reportedly always harbored corruption and tribalism beneath its facade of unity. The long-recognized barriers between the Eastern Ibos, the predominantly Christian Yorubas of the Western region, and the Moslem Hausas on the North remain fearfully tangled. Two coups followed an allegedly rigged election in 1965, the second conducted by the displaced and angry Northerners, and resulting in the massacres of some 30,000 Ibo civilians, among others. Fearing their safety as a race, approximately two to five million Ibos and other Easterners sought refuge in their Eastern "homeland," an area now known as Biafra.

The history of Nigeria's nearly two-year old civil war is far more complex than "coup-exodus-secession." One cannot ignore the latent

and later blatant tribal frictions. The Ibos are a proud and assertive people who propelled themselves rapidly from backwardness into the 20th century. They place great store in education, and in hard work as well; both played significant roles in an achievement-oriented society that cast the Ibos into leadership positions throughout Ni-

geria, before the war.

Some students of the region believe the same inventiveness and intelligence that stirred the grumblings of nationalism and tribalism now allow the Biafran secession to support itself. After the second coup, and the exodus, the Eastern region seceded from the state of (Continued on page 9)

### Shakes To Tame Katherine

The Shrew gets tamed at this weekend's production of Shakespeare's comedy, and the Shrew gets just what she wants.

Director Nancy Herron '69, is using a feminist interpretation of the play to make it a lesson in how to catch and hold a man.

"Katherine learns in the play just how she must act to have the upper hand with Petruchio, and in the end, she exhorts the audience to follow her method," explained Noney.

The Shakespeare Society players will present the play in the society house on Friday and Saturday evenings at 8. There will be a Saturday matinee at 3. Admission is free.

Jeanne Garrison '70 and Beth Nordbeck '69 will have the lead roles of Katherine and Petruchio. Marilyn Lawley '69 and Leah Otis '70 portray Bianca, Katherine's sister, and Lucentio, her lover.

Marilyn Hagstrum '69 is Baptista, father of Bianca and Katherine. Pam McLucas '69 and Diane Mott '70 are Lucentio's disguised servants, Tranio and Blondello.

Also in the cast will be Gina Burnes '69 and Sarah B. Larrabee '69, servants of Petruchio; Gremio and Hortensio, Ann Landsberg '69 and Ellen Gravitz '69; Barbara Bryon '70, Cynthia Gilbert '69 and Sarah Parker '69, servants.

Vignette parts belong to Nata-

lie Gaul '69 as Lucentio's father, Penny Ortnier '69 as the widow, Nancy Eyley '69 as the tailor, Mag-

gie Woolf '70 as the haberdasher, and Elizabeth van Aggelen '69 as the pedant.



Marilyn Lawley '69 plays Bianca and Elizabeth Nordbeck '69, Petruchio, in the Shakespeare Society's production of "Taming of the Shrew," photo by Marty Brand '71

### Committee Holds Briefing, Discusses Student Interviewing

In a Monday evening meeting marked by efficiency and clarity, Sandy Servans '69 outlined the student admissions interview program to girls interested in becoming interviewers for the College. Sandy, who along with Jenny Bell '70 and Alice Prince '71 holds an elected advisory position on the Board of Admission, stressed the importance of the test ahead, and the need for corresponding dedication.

Addressing over 80 students crowded into 100 Billings, Sandy stated that her committee would begin Thursday to screen applicants for interviewing positions. While underlining the importance of long-term service to the pro-

gram, she explained that in order for the Board of Admission to weigh an interview, they must be familiar with the interviewer's technique and orientations.

This does not mean, however, that students who are not totally pro-Wellesley will be eliminated from the interviewing; rather they could be girls who are positive in their attitudes about changes they feel must come to make Wellesley a better place.

Applicants for the program will be notified by Dec. 18, with training sessions with Miss Barbara Clough, Director of Admission, to begin after Christmas.

#### Beginning This Week

In the meantime, a core of already-briefed students who have shown interest in the program since mid-October will begin interviews this Thursday. Student interviews will supplement, not replace admission officers' interviews, with the prospective applicant having the option of a student interview following her talk with the professionals.

The student committee hopes to experiment with combination four-interviews and group interviews while working changes into the regular interview format. With plans for rewriting the application form by June the group has ideas for employment with the board over the summer.

#### Need Consistent Effort

Questions at the end of the meeting dealt with recruitment, an issue informally related to the admissions committee. Student recruitment in home towns and high schools, combined with expanded efforts to find the "uniquely qualified" student in unexplored areas, were focuses of concern. However, Alice was quick to warn, "The uniquely qualified student doesn't have 'U.Q.' written on her forehead."

Seeing this program as a real test of students by the Admission Board, Sandy pointed out that the longer students work consistently and diligently on admissions, the more trust would be elicited. In a call for suggestions, she reiterated the Board's willingness to listen to new ideas.



## Individual Responsibility...

This fall, Wellesley students challenged the educational structure and environment of the College. *News* believes that they acted in a mature and responsible fashion. They exhibited honesty and willingness to effect change through existing channels.

It is unfortunate, therefore, that in the routine affairs of academic and social life on campus, many students have shown little regard for their responsibilities. Every year books and periodicals disappear from the libraries and study rooms. In an academic community, this becomes a serious problem since many faculty and students suffer from the loss. Very little time and effort is expended in signing out a book, but at present there is no way to enforce this policy. We strongly suggest that guards be maintained at the exits of the libraries to alleviate further abuses of the library privileges.

In the social realm, irresponsibility seems more prevalent. Social privileges have been extended significantly and the remaining regulations are enforceable only so far as each individual assumes a sense of responsibility to herself and others. In any institution the first method for changing rules is through legislation, not by breaking them.

There has been considerable violation of the curfew hours. Those individuals who show flagrant disregard for this privilege jeopardize its existence and any further liberalization of social regulations.

Students are asking for greater freedom in governing their own academic and social careers. Only by demonstrating a willingness to act responsibly in every aspect of community life can this freedom be attained.

## And International Responsibility

The "horror of Biafra" has evoked a human response in our country and in many parts of the world that is quite remarkable. At present, the United States remains the only great power not to have intervened virtually on either side, and therefore the only power that retains flexibility for some initiative.

If this flexibility in fact exists, America must exercise her options. The solution of the Nigerian Civil War, it seems, rests somewhere between the clamor of causes, both political and humanitarian. The zealous, idealistic humanitarian must acknowledge the political reality. The very fact that the Soviet Union and Great Britain and France are already engaged in military support of the two factions renews the chill of the Cold War for those who might ignore all but the immediate humanitarian issues.

At the same time, the political pragmatists, especially State Department men bound by tradition and experience, must search for an understanding of all the elements involved in the civil war, and implement, when possible, a policy that might serve to relieve both battles for survival, that on the hunger front, and that on the front line. It is ridiculous to suppose that this guerrilla war is significantly different from that being conducted in Vietnam. It follows, therefore, that sheer military superiority of the North, as provided by Britain and the Soviet Union, will not necessarily determine the outcome of the war, nor speed its conclusion, as US officials might have hoped.

There remains, however, a realm in which a suitable compromise might be effected, and through which both the safety of a people and the tenacity of a nation can be guaranteed. The course of the United States should be to seek such a settlement through the exploitation of each of the involved and complex channels of international diplomacy. We are not so naive to believe that even in seeming inaction, America is not involved. But, faced with the very real species of Vietnam, we do not seek a direct military or political involvement for this nation. Those who would confront us with parallels of genocidal Nazi Germany must recognize that starvation is not a singular ingredient of the campaign in Nigeria. Likewise, those who favor intervention by the United Nations must realize the possibility of prolonging the war with lengthy and indecisive debate among nations who, in many ways feel threatened by the type of situation Biafra represents. Should, however, a workable confederation be constructed among the warring factions in Nigeria, it is to the UN that we would look for a peace-keeping Task Force.

America, as a nation, must now explore more fully the possibilities for an arbitrated and viable peace; a solution that, by definition, involves the efforts of all would-be humanitarians and all political strategists.

## The Reader Writes

### Convert to Coed

To the editor:

Several weeks ago I happened upon a copy of the November 21 edition of your paper. As a recent transfer from an all-male college, I was immediately attracted to the "Education Supplement" and the stories dealing with the pros and cons of a co-ed campus for Wellesley. Might I add my own comments to those already printed?

First, I congratulate Mr. Lester on a well-argued case for co-education. I found it particularly interesting because those very same arguments were propounded months after month during my two year stay at Franklin and Marshall College — (a small, all-male, liberal arts college, located 65 miles west of Philadelphia, Pa.). From the security of my co-ed campus here at Brame's, I cannot imagine how 1600 males could live isolated by over 60 miles from the nearest college girls. The fact is that they didn't live, they merely existed. The four undergraduate years are supposed to be the most experience-filled, mind-wakening years of one's life, and to spend even one month of those four years in the monastery atmosphere of a segregated college is a tragedy in itself against all that is college.

Second, I found it amusing that two freshmen wrote the dissenting article about co-education. If they had been Wellesley seniors then, perhaps, Mr. Lester and I would be wasting our time attacking segregated education. It might be interesting to ask Misses Curtis and Mackiewicz their opinions of co-education two years from now. At least Miss Loomis '70 saw the light and made the switch to co-ed thinking.

Third, as a recent convert, I can personally say "you should try it." I know it until you've tried it." The most important aspect of a co-ed campus, for me, has been the opportunity to develop friendships with the fair sex, not just fleeting romances. In a week's time how many of you Wellesley girls talk (just talk) with guys you would otherwise never consider dating? The fact that a guy is two inches shorter or a class year younger is not in itself reason to dismiss him as a person. Yet the dating game rules dictate it should be so. Some of my best friends here have turned out to be junior and senior girls. I would never date. Miss Van Steenberg is right: it is hard just to be friends with a member of the excluded sex at a segregated college.

Perhaps the anti-coed groups fear that their images as female-females might be ruined if they faced a guy Sunday to Friday in blue-jeans and a sweatshirt across a breakfast table. My only comment is that an attractive girl will be attractive physically and socially in a \$75 gown or a \$4 sweat-shirt.

And finally, to counter the attack about co-education leading to a "stale, more ingrown community," I suggest a visit to my campus. Our liberal dorm rules allow for

complete intercourse of ideas between guys and girls at any time. Since guys and girls tend to have differing attitudes on specific issues, it is only right that they have the opportunity to freely express them at the time they want — not just between 7 and 2 on Friday and Saturday nights. The segregation of these attitudes does not add constructively to the intellectual maluration of the two sexes.

As a closing note, I might add that Franklin and Marshall will ignore 179 years of tradition next fall when it admits girls for the first time. If a bunch of stodgy old men in the wilderness of Pennsylvania can see that co-education is the NOW way of college, certainly the alert, intelligent girls at Wellesley should be able to see it too.

Very truly yours,  
Steven L. Miller '70  
Brandeis University

### Why Not Now?

To the editor:

Mr. Goldman and probably every other faculty member are experiencing diminishing returns in the classroom. I for one, over the past three years, have become so pessimistic about women's education that I cannot convince myself that a large supply of bodies in a classroom will be accompanied by demand for academic interest and excellence. What I mean to say is that no matter what you do to make it otherwise, the classroom experience is essentially a hide and seek game where the professor is "it" and the students hide behind their notebooks and are never found. Desperate professors and some students have angrily tried to change the game to kick the can with no results. I remember for example, one student who supplied class members with typed questions in ash in hopes that an artificial interest could be induced.

On the other hand, compare this with my experience of college co-education (here and MIT). I have had to face the fact that men are more aggressive when it comes to learning — they demand to be taught and aren't afraid to say so when nothing is coming across from faculty or students because nothing is being said. An argument is an intellectual game or a mind-opening experience, not a personal attack (often the feminine viewpoint). The brain seems to substitute for the notebook. There is lively participation and exchange not for the sake of grades or guilty obligation, but because there has developed in the course of the class a real problem or question that must be solved then and there. Wellesley students confront most of their academic problems on the final and thus experience only two hours of real enlightenment per course.

I am sorry that one solution to the apparent student mood at Wellesley seems to lie in deciding whether Wellesley will be "male, female, or neuter," but the problem has been around too long to be just a thing of the moment. I would like to see the reinforcements of such

attitudes — teas, storm set-ups, "notebookism," and the like challenged and destroyed by co-education at Wellesley.

Frankly, I have given up the plea for participations, discussion, preparation and am now pleading that a student drive for co-education begin immediately since it seems to be a central issue in the modernization and improvement of the College. More concretely, I suggest that Wellesley sponsor its own co-education week next semester. A week of honest-to-goodness "co-op ed." might be instrumental in elevating Wellesley, within the next couple of years, to an institution of higher learning.

Sincerely,  
Sandi Servaes '69

### Freedom for Men

To the editor:

We would like to express our support for the proposal that Wellesley have her own coed week that would run from a Wednesday to a Sunday sometime in the middle of this winter. This type of experiment would give us further insight into the value of coeducation.

75 Freeman "Co-eds"

### Now Wait a Minute

To the Editor:

Mr. Goldman's provocative warning in last week's *News* about intellectual backsliding at Wellesley moves me to try to set in words some questions about the nature of education here that have been troubling me in past months.

Let me begin by saying that I agree with what Mr. Goldman says, as far as he goes. It is certain that in every college generation there are fun-loving souls who would like to get by with minimum effort. I daresay Wellesley has never been entirely free of this evil, even in the calmer days ten years ago when, according to Goldman, students took course work more seriously. And our generation, with its virtual demand that students be liberal and socially concerned, makes it easy for certain students to clothe intellectual turpitude in the guise of political and social activism. These students are able to congratulate themselves upon contributing time and dedication to a worthy cause, and are undoubtedly convinced that their activism is an important part of their education. The danger is, of course, that their contribution is essentially mindless; instead of contributing imaginative thought to the problem at hand they may well be simply subscribing to the views and policies of the majority. And they may complete college having never engaged in rigorous intellectual activity, either inside or outside of class.

#### Fallen Standards

But this explanation is probably insufficient. Mr. Goldman's grievance is that so many seem to be backing out of course commitments to "learn by doing". Surely there are not this many individuals at Wellesley these days who are simply lazy; those who have consciously chosen the latter learning process and abandoned the former must have some reason. Mr. Goldman fears that "our standards have fallen". My questions are these: whose standards have fallen — those of students, faculty, or perhaps both? Why have they done so? And what might be done?

The proliferation of interest groups at Wellesley — especially of those concerned with social matters — demonstrates one thing above all else: students here want to be creatively involved in their own education. And the fact that there seem to be so many different campus organizations all working for similar goals shows that many students want positions in which creativity and imagination will be demanded of them, and would be dissatisfied to be simply "members" of a larger group.

#### Conflict of Interest

I suspect, therefore, that some

(Continued on page 11)

## WELLESLEY NEWS

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Now Speak Aloud

# Chaplain Debates the Relevance of Irrelevance Here

by H. Paul Santmyre

Chaplain

According to the writer of the Book of Acts, the ancient Athenians and the foreigners who lived there "spent their time in nothing except telling or hearing something new." I suppose if the writer were describing today's academic community he would use different terms, but the thought would be much the same: we spend our time in nothing except telling or hearing what is relevant. Or so it seems. Relevance is perhaps the criterion for those who are most concerned to reshape our colleges and universities today.

I promised the editor of *News* that I would say my piece about contemporary education. But rather than try to say everything that I think needs to be said, I have decided to say one thing, that relevance isn't everything. This simple truth has been muted, perhaps even neglected, in much of the discussion about education this fall centering around the Resolutions and coming to one focal point in *News's* excellent supplement two weeks ago. I am not opposed to relevance, by any means. I just think relevance ought to be seen in its proper perspective.

Our society, I think most will agree, has strong one-dimensional tendencies. If it has not yet become that one-dimensional world described by Herbert Marcuse, "Mass production and mass distribution," according to Marcuse, "claim the entire individual. . . . The computerized military-industrial complex buys us off and lulls us to sleep by its routines, its luxury, and its promises for greater and greater comfort. "In this process," Marcuse explains, "the 'inner' dimension of the mind in which opposition to the status quo can take root is whittled down." The critical and the creative power of human reason are more and more undercut. We come to accept the order of things as it is, without question.

## Reason Reigns

It was not always so. In the classical tradition there was always the dreaming vision of reason, whether in science, philosophy, religion, or art, a vision which transcended the immediate problems of the societal system. As Marcuse says, "Prior to the advent of this cultural reconciliation, literature and art were essentially alienation, sustaining and protecting the contradiction — the unhappy consciousness of the divided world, the defeated possibilities, the hopes unfulfilled the promises betrayed. They were a rational cognitive force, revealing a dimension of man and nature which was repressed and repelled in reality." But now that transcendent intellectual dimension is gone, or is on its way out. A harmonizing technological pluralism more and more

embraces everything within one coordinate system. The well of the inner life, the source of individuality, creativity, spontaneity, and rationality, is being covered over. Reason reigns supreme, to be sure. But this is for the most part what Paul Tillich called "technical reason," not the classical "ontological reason." We are concerned with what Gordon Allport referred to as the "itty-bitty empiricisms." We amass and store information on a vast scale. But we are forgetting how to cultivate wisdom.

Enter the multiversity. This behemoth is now coming to dominate our society. It dominates it in the sense that it provides the lubricant for the societal wheels. Education is lubrication. "What Oxford and Cambridge were to England in the time of its greatness," Henry Aiken has pointed out, "so Harvard, California, Columbia, and other notional universities are now to the world-powerful United States." But, Aiken remarks, "the all-important difference is that the forms of education in which the English universities excelled — the individual tutorial, classical studies, humanistically oriented history and poetics, and philosophy — are precisely the areas which seem least useful and relevant to the ongoing concerns of our present national society." Our educational system, as Aiken suggests, does not tend to produce the "cultivated non-specialist" the man with the erudite, humane, common sense and balanced perspective. Its hyper-specialized essentially unrelated departments generally produce only skilled technicians. These men and women may sometimes brilliantly solve problems posed for them by the national society, but they do not seem to have the discipline also to stand over against society with a considered criticism and a creative vision. "Where the English received, so to say, a common 'which led them from case to case and from precedent to precedent, developing along the way their sense of analogy and relevance, Americans within the range of their specialties, are trained to be law education," Aiken comments, methodical, exact, and systematic. Outside their professional range, they remain rather clumsy and impressionable, likely to be opinionated in a speculative way, but where something is to be done, curiously indecisive, ready to place the burden of obligation on someone else who can supply a more "informed" judgment." This phenomenon has prompted Robert Hutchins to observe, — "the multiversity, which will do for the society anything the society will pay for exists to flatter the spirit of the age."

## A Reaching Out

Who populates the many independent departments of the multiversity? Who goes to Harvard or Berkeley or Columbia to attain

that finely honed professional training? The graduates of the so-called "university college," of course. Today the multiversity seems to be reaching out like an octopus to shape American four-year colleges to fit its own purposes. The traditional liberal arts college, many people seem to think, has a future only insofar as it can become a prep-school for the giant university. So education of the college level is in danger of becoming mere lubrication, too. To get the right training and to acquire the right skills — that's the de facto motto of the day, not something as old-hat as "truth" or "learning, virtue, piety." In other words, a relevant college education seems to mean fulfilling the requirements for graduate school or, more directly, obtaining the expertise to solve the problems defined by the national society. You get yourself gressed-up to slip smoothly into graduate school and thereafter into the societal machine. Or you prepare for a problem-solving career to be begun immediately after graduation.

## Wellesley College

Wellesley College apparently has not yet become a university college. The newcomer, especially if he has just arrived from the scene of one of the national multiversities, is impressed by the traditional liberal arts bias of this academic community. People in different departments know each other and talk with each other. Students and faculty seem to find a joy in learning in doing ivory-tower things such as studying classics or medieval history or French literature. One can even detect a sense of excitement in the ranks of those who are studying in the sciences. Everything doesn't seem to be lifelessly programmed for the department at the great multiversity.

On the other hand, that joy of learning for the sake of learning, not just for the sake of preparing to serve society, seems to be suppressed at times. People seem to feel a little guilty about it. They seem to be asking themselves: Is this joy in learning I experience merely self-indulgence, an escape from the pressing problems of contemporary society? Relevance is "in" around here, as I suggested at the outset. Nobody has to defend being relevant. Irrelevance, however, is clearly "out." Although many are excellently and passionately involved in irrelevant pursuits, the burden of proof seems to lie on their shoulders. They feel called upon to defend what they are doing. Or at least some of them do. Is Wellesley College unconsciously drifting in the direction of a university college?

## Ivory Tower Approach

Shouldn't this academic institution hold fast to the traditional liberal arts approach to education? That is: the ivory tower, the reflective community apart, the exposure to many varieties of human experience, the critical yet passionate discussion of the great issues of today, learning for the sake of learning. I, for one, think it should cultivate that traditional

liberal arts kind of irrelevance. Perhaps I can make my point most clearly with reference to the arts.

Once upon a time when I was a young rascal, I came to detest and despise the slogan "art for art's sake." I came to believe that that slogan masked a bourgeois elitism and a firm commitment to the status quo. The artists have painted the world, I thought to myself in Marxist terms, now the time has come for them to change it. At that time I grew deeply fond of Picasso's Guernica, daring that as my paradigm case. Here was an artist who expressed his hatred of the persecution of the poor and the innocent in our world. Here was an artist who was calling us all to the task of ending war and building a just peace, fine.

But then I made a trip to East Germany, and I visited a number of galleries there. I thought to myself, is that socialist realism abominable? All the workers and the factories are executed with the same cloddy germanic hand and the same sausage-and-beer mummerly style. Then look at that neo-fascist architecture! Rather like huge diamond-studded garbage cans. Compare all this to the Bauhaus, and Klee, Bechmann, Nolde, Kirchner, Kollwitz, and Kandinsky. It then becomes clear that those who must aimed for relevance, the exponents of socialist realism, had sold their souls to the system. Perfect relevance to society had become, what is always must become, perfect submission to the status quo. The others, in varying ways, had retained their independence, and so were able to criticize, to prod, and to dream of new possibilities.

I concluded, therefore, that the slogan "art for society's sake," the slogan of relevance, was not enough. Art should be for society's sake, of that I remain convinced, but not necessarily and compulsively in a direct and immediate

way. The artist, it seems to me, needs the free breathing space, the perspective, which the slogan "art for art's sake" can provide him. To use the traditional categories, the good and the beautiful (and the true, too) are inseparable. A painting finally, I would venture to say, is not beautiful if it does not serve the good of mankind. But I don't think we should require the artist to justify his work of art, much less tell him exactly how to create it. To be truly relevant, and not just to reflect the status quo, the artist needs the moment of irrelevance.

Likewise for education. Let us do the university college thing, maybe. But in the doing let's not lose our grasp on the liberal arts thing. We ought to be able to cherish the moment of detachment as well as the moment of involvement. We ought to be able to delight in learning for learning's sake, as well as in learning for the sake of society. We ought not to feel embarrassed about losing ourselves for awhile in the study of Plato or Buddha, Alexander or Mao, DNA or Saturn. We ought not to feel guilty about making a major psychological investment in a particular discipline or in a constellation of varying subjects. Nor should we be bothered by our desire to spend time on such blissfully irrelevant undertakings such as random conversation with friends and colleagues, walking around the lake, keeping a journal, or even — mirabile dictu — playing like children on Tree Day. Who knows how or when our imagination might be enlivened, our vision broadened, our sensitivity deepened, our creativity enhanced, our rationality developed? Education should be more than lubrication! It should be liberation and cultivation. We need the moment of irrelevance — precisely in order to be truly relevant, precisely in order to enter into the fullness of our humanity.

## Draft Calls Affect Grad School

by Candy Fowler

Criticism of the draft on grounds that it favors the rich and well educated may well no longer be valid. With the rising draft call for January 1969, an increase expected to continue through the early months of next year, recent college graduates are beginning to assume a much greater proportion of the burden of military service. The effects of the 1967 draft amendments ending deferments for most graduate students, little felt last year, are now becoming apparent.

Draft calls for fiscal 1968 included five percent college graduates. Of those inducted in October 1968, however, 20 percent had graduated from college (college graduates are 17 percent of the draft-age population). The percentages are expected to rise to 30 percent or more in early 1969.

## Graduate Schools Affected

The likelihood is that this change

in the make-up of draft calls will cause more confusion in graduate education. Fewer men graduating in January and June will be able to enter graduate institutions. For many presently enrolled students allowed to complete their current semester, the grace period will end in January.

Another problem may arise for graduate schools should young graduate instructors who have taken student deferments in the past (and therefore are eligible until the age of 35) be called.

## Problem Becomes Nixon's

Although some of the educated draftees will be employed in desk jobs for which they are qualified, many will go into combat. Should the present trend continue, President-elect Nixon may have trouble gaining the affection of the nation's youth in the face of anti-draft and anti-war sentiment.

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# Societies Fight to Survive in a Changing Wellesley

by Marlon Swett '69

Society membership has dropped severely in the past year, and at least one of them will have to close in June if there isn't some show of interest in keeping it open.

Contrary to popular belief, societies are not "rich girls' clubs" or "sewing circles." This "elitist" myth which has arisen about societies is based on two misconceptions: (1) they are exorbitantly expensive to join; (2) they are socially exclusive.

Dues, uniform for all societies except Shakespeare, are \$35 a year (or less than \$4 a month). Students Aid has available on a scholarship basis money donated by alumnae to help pay society dues for students on scholarship. Dues pay for Sunday suppers, the unlimited use of the house and cooking facilities, and certain staple food items, such as bread, flour, peanut butter, jelly, and the like. Shopping is done once a week, and members may use all the food in the cupboards as long as they sign to pay the grocery store price.

As far as the exclusive aspect is concerned, any girl who wants to join a society is guaranteed admission. Members are assigned to societies on the basis of the number of girls the society has room for. Every effort will be made to give a girl membership in one of her top three choices.

Because members of the junior and senior classes have shown a declining interest in societies, last week the Society Presidents' Council took to Senate a resolution requesting that all four classes (except first-semester freshmen) be eligible for society membership. This resolution was passed, with the provision that in case of the societies just not having room for all the applicants, members will be admitted in descending order of class, probably with some kind of waiting list which will admit those left out as soon as space becomes available.

In February, at the beginning of second term, societies are again going to hold open houses to which all members of the College community will be invited. A girl will be asked to look at all six societies before she hands in a selection card indicating her desire to join and her order of preference. Between now and February, members will be making a concerted effort to make the college community more aware of the existence of societies.

The next few months, then, will decide whether or not societies at Wellesley will continue. We agree with those who say that the role of societies needs re-evaluation and bringing up-to-date. We do feel that societies should exist for the members, to utilize in any way they wish — be it an individual activity such as studying or baking cookies, a place to have lunch with a friend or spend the evening with a date, or a pleasant alternate location for a seminar or club meeting. In order to determine all the possible uses for societies, we need creative, constructive members.

The Society Presidents' Council invites each and every member of the Wellesley College Student Body to join in our search for identity on this changing campus. Show your interest by joining and actively participating. Help us show our alumnae and treasurers that we can survive.

The following history of Wellesley societies is reprinted from an old Wellesley News.

Founded to preserve and stimulate literary interests at Wellesley, societies have changed and developed over the years, but their original tradition is still alive. In the second year of Wellesley College, 1868, Zeta Alpha and Phi Sigma societies were founded, and the next year they were joined by Shakespeare. The girls in these societies, meeting in Society Hall in the old College Hall, discussed and read literature. Only the students with high grade standings were allowed to join, and the membership of each society numbered only thirty or forty girls.

Shakespeare Society was for many years a branch of the London Shakespeare Society. Every year at Commencement, Shakespeare presented a play. This practice continued until 1912.

In 1880, Miss Howard, president of the College, discouraged the societies, on the grounds that they interfered with the students' work. However, nine years later, Miss Shafer, then president, reestablished the old societies, and founded some new ones. The 'Art Society,' later renamed Tau Zeta Epsilon, Agora and Alpha Kappa Chi all appeared within the next few years. Like the first societies, these were founded with the express purpose of studying different fields — those of classics, art and politics.

Until about 1900, all the societies held meetings in College Hall. At this time Shakespeare House appeared, to be followed soon by Zeta Alpha, Phi Sigma, and TZE houses. Agora and AKX houses came a few years later.

## AGORA SOCIETY

Agora Society was organized in 1891, an outgrowth of the "Cottage Street Political Club" which had been formed in 1890 by several freshmen who were "dissatisfied with the trend of our table-talk," as one charter member later wrote. A political club and debating society from the very beginning, the society took its name from the Greek market-place where citizens met to debate the political issues of their day; although no longer primarily a political organization or forum, Agora fulfills its founding purpose by sponsoring an open lecture on a current political topic each spring. Among its members Agora has numbered Frances Pershing, '03, the wife of General John J. Pershing, and counts among its treasures the campaign flag of General Pershing and several other mementoes of his life and correspondence.

## ALPHA KAPPA CHI SOCIETY

When AKX was founded, it had a close affiliation with the classics. In early days of the society, much time and consideration was devoted to the initiation ceremony, which included a Latin pledge and song and the Greek Fire Ceremony which was an elaborate vespere service during which the "fire spirit" entered the house and lighted a fire. Formerly, AKX members annually presented a play in either Greek or Latin. Although this classical origin has disappeared in practice today, the interior of the house still maintains a quasi-Latin and Greek theme which is evident in such things as a Greek tapestry, a Greek statue and several volumes of Greek and Latin writings. During the summer of 1967, a great amount of damage was done to the house by vandals. However, with recently acquired insurance money from the incident, the members are planning to have the damage repaired and renovate many of the upstairs rooms. AKX today, with its new stove, television, and stereo, serves as a great place for parties as well as studying or relaxing. Moreover, the legend among AKX alumnae is that AKX is the "society in which more girls have been proposed to than any other."

## PHI SIGMA SOCIETY

Phi Sigma used to be an attic in the Tower Court dormitory that burned down in 1916 — full of stuffed owls dedicated to Pallas Athena and bustled young ladies palpitating for Yeats and Keats and Thomas Stern Eliot. In the house now known on campus as the "pink one" the owls remained to distinguish the owl room, where poetry and the original manuscripts and memorabilia of Katherine Lee Bates fill the bookshelves. But the literary interests of the first Phi Sigma members have expanded into all fields, a generality of interests that sparks deep conversations and casual chatter. Still academically oriented, with poetry readings and discussion prompted by Poet Barry Spinks and Dramatists Paul Barstow, Phi Sigma fulfills a more cogent role in the college community as a setting for Mr. Worlman's history seminar, a quiet place to study, a comfortable place for Psychology Club and Fillet, a pleasant place to debate McGovern v. McCarthy, to assess the campus revolution, to worry over graduate schools.

The Phi Sig environment is more than a place with fire-places, sun porch, television, dishwasher, mixer and a vacuum that works, welcome as those attributes might be to the would-be hostess or the

member responsible for cleaning the dining room on Mondays. A society is people — classmates and cohorts relaxing at Sunday supper, watching the football game, or cleaning or cooking or cramming before exams. It's new friends from different dorms and different majors sharing another aspect of the experiences offered at Wellesley — and today searching for a way to extend that service more relevantly and realistically to more people.

## TAU ZETA EPISILON SOCIETY

TZE began in the spring of 1889 (14 years after the opening of the college) when 13 people, with the support of the art faculty, joined to form an art club with the stated purpose "to promote an interest and intelligence in any branch of art." The group grew and emerged as an Art Society, which it was called until 1894 when it adopted Greek letters. The members met every third Saturday evening.

Alas, Saturday evenings have changed — and so has TZE. Although the rustic interior, the prided Madam Ching Koi-Shek room, and displayed pictures of the traditional "Living Portraits" are reminiscent of the past, TZE has opened itself,

as have the other societies, to campus and private groups. The house is kept active daily by various educational and social organizations. Recently, TZE has experimented with Sunday supper mixers with the Harvard Business School. Plans are being made for a Sunday dessert mixer for all the societies in February.

TZE, as are the other societies, is open to change, and welcomes it. But how should it adapt? What does the student body as a whole, and you as a member of that whole, want from the societies? These are your houses to operate. They cannot change without your initiative.

## ZETA ALPHA SOCIETY

"Immediately after chapel exercises, the occupants of the fourth floor were surprised at the unusual sight of nineteen girls trooping up the dark stairs which lead to the art gallery. The gas fixtures had not then been arranged and we all sat in a circle while the constitution was read and signed by the light of two or three student lamps which made but little impression on the general darkness of the great room. And this is the way our society was founded."

This above is an excerpt from a

letter dated October 31, 1878, from Miss Della Lyman, first president of the Zeta Alpha Society. Originally conceived as a literary society (by Miss Howard, the first president of Wellesley), ZA's special literary line is modern drama. In times past, it has presented plays and held discussion groups about modern drama. With the growth of such organizations as Bam and the Experimental Theatre, (not to mention Shakespeare) however, this active role has become superfluous, and, like the other societies, ZA is trying to find a more relevant position in the college community than its original purpose could fulfill.

Zeta Alpha House, the white one with pillars, has as one of its distinguishing features its President's Desk, made to order as a copy of the one on which the Declaration of Independence was signed. It also has a library of modern plays and a delightful array of photographs and letters of members from the turn of the century. Otherwise, it offers about the same facilities as the other societies. Our alumnae live nearby and are always willing to hear our suggestions and requests for improvement.

# Peace Corps Expands Programs; Cites Rise in Usable Applications

In the Peace Corps today momentum? Ray Parrot, Boston regional director of the Peace Corps, reports "Far from degenerating, the Peace Corps is expanding and widening its scope. The total number of applications is down but the number of usable applications is rising."

"We are now in 50 countries and are returning to New Guinea," he adds. "The number of volunteers has increased to 13,000. The difference in the application rate is due to a new recruiting system. Two years ago, we tested any and all applicants. Starting about 18 months ago, we began testing only those who will be available for training within 12 to 15 months."

## Current Trend

"Although usable applications have shown a rising tendency, the application rate this year, up to Oct. 31, is below last year's rate at this time. However, it is still too early to know if the total will be less," Mr. Parrot attributes the slack to the fact that this is an election year. Consequently, he states "many people have been concerned with that and with waiting to see what happens before deciding on future plans."

Last year the Peace Corps recruited in four major areas — Boston, Atlanta, Chicago and San Francisco. This year there are several smaller offices in each region. In the Boston region, there are offices in Hartford, New York City, Rochester, Pittsburgh, Philadelphia and Boston. The purpose for more, smaller centers is to establish a relationship with the communities in these areas on a continuing and more personal basis. "Many schools have restricted all mass-recruiting on campus this year to avoid any student protests similar to the Dow Chemical incident," the director notes.

## Rejuvenation

"There may have been a decline in interest in the Peace Corps. It began seven and a half years ago and now most people tend to take it for granted," he concedes. "To avoid staleness and apathy, however, there is a 'five-year rule' which limits the staff to five-year terms." This is merely a mechanical attempt to curb bureaucracy, according to Mr. Parrot.

The Peace Corps has reduced the training period in the U.S. and has extended the overseas training period, a more successful and popular program. It has also begun to hire host country personnel as staff members, to encourage a better relationship between the Peace Corps and the host country.

"The Peace Corps requested \$113 million this year but due to decreased Federal spending, the budget was cut to \$102 million, the second cut in its history," Mr. Parrot reports. "This doesn't mean any cutback in current operations but does entail a curtailment of future plans. The Peace Corps will maintain the new programs that it has introduced," he insisted.

One such program, the Intern Program is primarily for those interested in agriculture. It combines two years of field work and one year of academic credit. The College Degree Program is for science and math majors. Candidates are

selected from students completing their sophomore or junior year by June, 1969. These students earn an A.B. or a B.S. degree and are eligible for Peace Corps assignment in one academic year flanked by two summers of fully subsidized and integrated academic courses and Peace Corps training.

## Peace Corps at Wellesley

In 1968, about 20 Wellesley girls applied to the Peace Corps but only three actually served. This year ten students have applied. Peace Corps recruiters will come to Wellesley to interview on Dec. 16, and will administer the Peace Corps placement test on Dec. 17.

# Recruiters Answer Questions, Discover Enthusiasm, Interest

by Betty Denny '69

done,

Seventeen Wellesley students spent Thanksgiving vacation telephoning, talking and explaining as part of the College's new recruitment efforts. They all returned encouraged, with a sense of accomplishment and a more informed perspective on the problems of attracting black students to Wellesley. All overwhelmingly endorsed further recruiting and stressed the need for "follow-up" programs. Without this, they felt, the impact of their work would be lessened.

In many places, the Wellesley students found that their major job was explaining what Wellesley is, where it is and how it operates. The high school students were most interested in the qualifications required for admission, the financial aid offered, the social life in terms of the black student in a predominantly white school and the extent of racial prejudices.

## Deep South

The students who recruited offered insightful comments on their work and experiences. Two recruiters traveled to Little Rock, Ark. and Montgomery, Ala.

Fran Rusan '69, "I was encouraged by my own personal experience. As far as the South goes, a lot of work must be done since many of the people I saw didn't know about Wellesley. New means of reaching the people in the Deep South must be found since there is a great deal of resistance to coming east. The ground has been broken, but it is not enough to send one or two people. A lot of follow-up work will have to be

"All this requires money and I would like to see the College allocate a certain sum every year for recruitment. Wellesley should institute a work-study program if the College wants to attract qualified but financially poorer students. They will need more than full scholarships to cover transportation costs, clothing and other expenses. In the Deep South, the students are not apathetic to education, but they must go to community and land grant colleges in the immediate vicinity because there are smaller fees.

"It is important that the recruiters who go to the South are from a southern state since they can relate more easily to the people they meet. There is always that suspicion of the person coming in with little package deals and then never carrying through.

"I had more success working with black guidance counselors because they knew what to do and how to get together large groups of students."

Francine Guy '71, "It's a lot different recruiting in the Deep South. Just the idea of coming to an eastern school and a predominantly white one is frightening to many black students. It will take a lot more talking and introducing of Wellesley and schools like Wellesley. It is still such a new thing; many high school students had never thought of leaving Alabama. It is well worth going back and following up the work with letters

(Continued on page 6)



# God and Women at Wellesley: Pockets of Dialogue

by Lindsay Miller '69

Some say the Spirit is moving, yea verily at Wellesley.

Others just say something is going on in the general area of their lives that they call religious.

Since the beginning of the school year, there has been abundant evidence of the growing political and social concerns among students. There has also been evidence, among some students, of developing pockets of dialogue and action on topics of religious concern.

Last Sunday evening, for instance, more than 150 people gathered in the Cazenove living room for a folk mass sponsored by Canterbury Club, the Episcopal students organization. In addition to the Wellesley students, many of whom were not members of Canterbury Club, there were adults and high school students from churches in the town of Wellesley as well as students from the Episcopal Theological Seminary in Cambridge.

## Indication of Interest

Other indications of the current concern with religion are an increased level of activity among some of the campus religious organizations and a continuing substantial enrollment for courses in the department of religion and Biblical studies. On the other hand, the numbers of people attending daily chapel (five to 20) and those attending the Sunday chapel service (around 60, plus the choir) suggest that the focus of the activity is outside the institutional framework of a church service.

Perhaps the most significant development this year has been the presence of the Rev. H. Paul Santmire, who began work as the College's first official chaplain this fall. He became known to many students through his participation in the preparation of the resolutions for change at Wellesley earlier this fall. Although the more specifically religious aspects of his work have received less notice, Mr. Santmire has also become involved with students in private counseling and public worship.

## Not Majority

Whatever these indications, there is still not a major religious revival going on at Wellesley. The majority of students, though they may have had some religious training as children, are not actively or regularly participating in religious activities at this time. In a study conducted by two students for a

social psychology class last year, a "striking decrease in participation in organized religious practices (was found) between freshman and senior years at Wellesley College, as measured by service attendance." Many attributed the decreased attendance to a "lack of interest," according to Ellen Segal '70, one of the investigators. More seniors than freshmen indicated a change in religious attitude due to: (1) a general process of becoming more mature, (2) contact with fellow students, (3) course work, including Bible 104, and (4) change from home environment.

Another gauge besides church attendance is the value of priority which a student gives religion in her life. This reporter heard one junior say on Sunday night, "I wanted to go to that folk-mass thing in the living room, but I felt too guilty about leaving my desk for something so frivolous as religion." Her tone was facetious but telling in its combination of the bound-to-the-books syndrome with the could-care-less attitude about religion.

"The fact that the majority of today's students do not come to college with a completely unquestioned faith is a major difference from college students ten years ago," explained Mr. Santmire. "Then, many students saw rebellion against the church as part of their rebellion against their parents. The question then was whether to ally with the church despite the 'hypocrisy' they saw there. Today, when more students have had a less rigid church-orientation, their question is whether to choose religion for themselves. Religion can be a new discovery."

## Post-Christian Era

Contemporary theologians have called this a post-Christian era, meaning that religion is no longer universally accepted as a cultural tenet; they say that believers must acknowledge themselves as a minority group. In fact, they say, such a recognition is healthy and rewarding for a person's faith.

"Wellesley is becoming 'secular' in the best sense of the word," said Fred Deleux, chairman of the department of religion and Biblical studies. "Among the significant changes here have been the omission of the 'Christian purpose' clause from the College charter and the dropping of Bible 104 as a requirement for graduation. Students are now free to choose their degree



Interfaith folk service in Cazenove living room concluded with celebration of Communion.

Photo by Jenny Cook '69

of religious involvement.

"The hiring of a chaplain is also an important change," continued Mr. Deleux. "Before, the faculty had been considered the collective chaplain, perhaps because of the presidential of all believers. Now, there is a particular man who can serve as a focus for religious dialogue."

## Chaplain's Role

Mr. Santmire sees himself as chaplain at Wellesley as "a citizen of two kingdoms, the academic and the ecclesiastical, with two frames of reference, what the College wants me to do and what the Church wants me to do."

"My working hypothesis," he stated, "is that there is a good deal of religious interest here; at least, people are open to concern with things that have traditionally been called religious. The picture is fluid, because there are many variables of religious experience. My job is to provide a laboratory, as it were, for authentic contemporary religious involvement. I want to see multiple opportunities for involvement and inquiry."

"The chaplain's function is threefold," Mr. Santmire continued. "I serve as a pastor, prophet and priest, and all three aspects are important to me."

## Personal Counseling

As "pastor," the chaplain seeks to know students on an individual basis. He and Mrs. Santmire have entertained over 100 students and faculty members in their apartment in the Homestead since the beginning of the year. They eat meals in the dorms one to three times a week. Mr. Santmire also visits patients in the Infirmary about three times a week.

In addition to informal counseling done "on the run," Mr. Santmire has regular office hours in 206 Billings on Tuesdays, Wednesdays and Thursdays from 2:30 to 4:00. More and more people are using this opportunity, especially for marriage counseling, according to Mr. Santmire.

## Political Involvement

Like many college chaplains, Mr. Santmire is also involved in the political and social concerns of his campus.

"Without the resolutions might not have been drawn up this fall," said Nancy Shellmer '69, who has worked closely with the project. "After the first report of the May 8 Committee on Oct. 7, Mr. Santmire suggested that students who were upset by the unproductive tone of the meeting could come discuss the problem in his office that night. The group of about 30 who came called themselves COWI (Committee on Wellesley Inefficiency). Out of that meeting came the rally in the Academic Quad the next day,

the proposals passed by Senate, and the successful Thanksgiving recruitment drive."

Mr. Santmire also organized a five-member panel on the question of sanctuary. He is now working with students concerned with Biafra on a letter-writing campaign.

## Chapel Services

As a specifically religious leader, Mr. Santmire is concerned with the institutionalized forms of worship on campus, which include daily and Sunday Chapel. At the moment, both have a very small attendance; for some students, in fact, Flower Sunday, the first Sunday of their freshman year, is the only religious service they ever attend in the Chapel.

"Frankly, numbers at these services are not my primary concern," said Mr. Santmire. "I would rather see them meaningful for the one or two or however many are gathered together. There may be other mediums of worship which are more significant for larger numbers of people."

"Nonetheless, I think the time will come when we will see a new sense of vitality in the Chapel. I am committed to that. For instance, I would like to see the Sunday service more according to the family model than the lecture model, although the sermon would continue to be a highlight," he continued.

## Changes in Chapel

Daily chapel, which is still required by the By-laws of the College, was redirected and rescheduled this November.

"In the past there was a 'speaker' every morning, an ambiguous and not very satisfying set-up. Now the more devotional services are held in the afternoon in the main chapel transept with a new devotional center and brightened Little Chapel. Although the attendance is still very small, there are different people coming each day," explained Holly Markham '69, president and, at the moment, only officer of Chapel Organization.

One significant recent development is that the official chapel on Thursday uses the Episcopal Communion service. Is this a return to sectarianism as opposed to the ecumenical emphasis of recent years?

"Rather than a turning back, I see a movement toward an acceptance of pluralism within the ecumenical movement," said the Rev. William Turner of St. Andrew's Church in Wellesley. "This is definitely an Episcopal service which is definitely open to all."

## Group Renewal

A similar development of religious pluralism seems evident in the renewed interest in many of the individual religious groups, especially as compared to the demise of Chapel Organization's function as

a dynamic ecumenical institution.

In fact, some of the groups are going through a sort of "identity crisis" trying to decide how organized to become to meet the needs of their members.

The Radical Christian Movement, an organization which had its birth at the "Religion and Radical Politics" discussion of last spring's Student Strike, is a case in point. Some 20 to 30 students attended "organizational" meetings of RCM last spring and this fall. The agreement was that this group could provide a community of religious dialogue; the disagreement was whether the dialogue should focus on worship and liturgical reform or whether it should lead to specific social action. In this case, many of the people interested in worship have become affiliated with other groups, while those interested in social action have worked with RCM on an ad hoc basis, according to member Meg Douglas '69.

## Service Elsewhere

On the other hand, Wellesley Christian Fellowship, an admittedly "fundamentalist" group, has decided to have regular fellowship meetings as well as daily prayer services and Bible discussion groups in several dorms. "We don't have a specific social action project because some of us are already involved in Service Organization projects," explained Ruth Reiser '71.

Hillel, the Jewish students organization, has a social action orientation though no specific projects. President Phyllis Magnus '69 attributes much of this interest to the influence of Rabbi Albert Axelrad, chaplain at Brandeis University, and advisory of the Wellesley Hillel group. "For many of our members, the cultural, peoplehood side of Judaism is more important to their lives than specific religious beliefs," explained Phyllis.

## Dialogue

Still, a substantial amount of the current religious dialogue is going on outside of the organized religious groups and College religious institutions. It often stems from discussions in religion, philosophy and literature courses. Talk comes too from the Eastern, mystical aspects of today's pop culture.

The question is: how much of the religious interest at Wellesley is related to Wellesley and how much of it comes from this particular time in students' lives and this particular time in history?

The answer, as usual, seems to be a combination of heredity and environment. Those Wellesley students who might be asking the same questions anywhere are asking them; those who have found a place in these pockets of dialogue may be working at some answers.



The Rev. Paul H. Santmire, College chaplain, chats over after-dinner coffee.

Photo by Jenny Cook '69





Poet Diane Wakowski

## Wakowski Asks Faith Poems' Texture Rich

by Barbara Furne '69

Diane Wakowski, although "slightly over thirty", is to be trusted. She demands an atmosphere of faith from those who listen to her poetry, while her words require a surrender to her verbal reappraisals of the objects and people inhabiting her world.

Her appearance at Wellesley last Monday afternoon, Dec. 9, was heralded by her appearance on posters, showing Miss Wakowski aiming at the observer with a pistol. And, the image is truthful. For, Miss Wakowski's use of words impels the listener to sit fixed, to catch the unusual, sometimes so precise as to be sharply jagged, images that fly out like bullets.

Texture is important in the poems of Miss Wakowski. "I have a hedonist's love for opulent and beautiful textures," she wrote in a letter to Mr. Barry Phillips, chairman of the Poetry Reading Committee in the English Dept.

A group of poems, which she has called her "Egyptian Poems" because she alludes to some Egyptian image or personage in the poems, illustrates this love of things that exist about her. In "House of the Heart" Miss Wakowski refers to the idea of a "heart being weighted on truth's scales." In ancient Egypt, a good deed would precipitate the inscribing on the heart the particulars of the deed. Her poem balances us on her scale of love, and hate, and an understanding of truth in a world where such absolutes can not really be weighed.

### Diane, Sun, and Ice

"Blue Monday" is an example of the centripetal force of an image. The blue is "love that passed me on the street in a blue business suit"; the blue is "blue death (that) lives in my fingernails"; the blue is her "blue jugulars spouting" her death song. The blue does not have the calm quality of traditional skies and seas. The blue is everyday suits, and foreboding songs; it is the quality of the lover who "cuts away the night" while holding the loved in his arms.

There is a musical quality about "Sun". Miss Wakowski's reading voice has a pleasantly lyrical sound which suited this poem well. While her voice rises in a swelling crescendo, soft but insistent, her words waver between the "key"—to an answer, perhaps, about the light, about herself—and the "jd" of a bird warbling. In her changing world, where a "woman's presence" can fill up space like "incense," where impressions are the unchanging, while the objects from which they are drawn are the transitory, the "ice eagle," from a poem of the same name, melts.

### Humor

The last part of the reading was devoted to Miss Wakowski's special humor. Introducing her George Washington Poems as an attempt to establish a myth for our relatively modern country, and also as a vehicle for writing of the men in her life, she read patriotic poems, transcribing the stars of the flag to the "White House of my corpuses." Our Mr. Vernon was once a "blood factory" where her heart resided "with stripes pricking it."

A search for her father results in her adoption of George Washington; her "blood" has "stars floating in it." Miss Wakowski mentioned her desire to write as an American for her country. With a deft touch, juxtaposing images that are not expected or traditional, she explores the "blood factory" of emotions, a world of throbbing words.

## Recruiters' Task Long-Range . . .

(Continued from page 4)  
and personal visits.

### Alumnae Help

Janet McDonald '69, "I saw about 60 girls from Montclair, East Orange and Jersey City, Mrs. Madeline Bass, '57, who started the Coretta King Scholarship Fund, organized a group of students to come to her home. Many of the students were concerned about the atmosphere at Wellesley in regard to black students. They were afraid that the harassment they had already felt at their high schools would not cease if they went to a predominantly white college. I assured them that at Wellesley this was simply not true. Some of the girls I talked to did not want to go to college but I think I really convinced them that it's important to go.

"I was very informal about the whole thing because I wanted to dispel any notions the girls might have had about Wellesley as a stiff and rather formal school."

### Change in Plans

Two students were in New York City but were unable to talk with any students. Barbara Parker '72 wrote letters to guidance counselors while she was sick. She enclosed forms and stamped envelopes asking the people she had contacted to fill in the names of girls who might be interested in Wellesley.

June Corey '70, whose plans to go to California were changed, did contact several counselors. Although she was unable to see any students, she still feels that the recruitment effort must be continued in many ways.

Sharon Shepherd '72 spoke to students in her home in Hempstead N.Y. Karyn Taylor '70 joined her. Sharon felt, "although most of the girls had already applied to college or were waiting for applications, the first choice was more often Mt. Holyoke. I think I started some interest, and even though they hadn't thought of Wellesley as a first choice, they may now consider it."

I was optimistic, but I wish we could have talked to more people," noted Karyn. "The people who were really qualified were not as interested as those who were not as qualified."

Julia Dolke '72 visited about four high schools and saw over 150 girls in St. Louis, Mo. "Most girls didn't know Wellesley even existed so they had no impressions one way or another. The recruitment effort should be followed up and there should be more publicity."

"The one problem I had was getting counselors to understand that students should come to Wellesley. They seemed to feel that their students were not interested in coming east."

Jenny Bell '70 visited two high schools in New Haven where she found the students "really well-informed." She felt that it was a good idea to send students recruiting since they have closer contacts with the college than alumnae. Jenny also noted that the recruiting must be continued and should not be "just a last minute trip."

### Atlanta

Ann Thomas '72, "I saw about 25-30 girls in Atlanta. I think the whole thing worked out well and I learned a lot. Recruitment is vital and should become a regular part of the admission program. Alumnae can't reach the people I learned."

"I had a lot of contacts in Atlanta and I spoke to Teen Broadcasters Association, a group which

directs various television programs. I hope Wellesley can use this as one way of attracting students."

### More Open Meeting

Betty Brown '70 recruited in Petersburg and Richmond, Va. She spoke with about 100 girls at three schools and felt that her work had been successful. "It made a difference that I was a student and that I was black. A counselor sat in on one of my meetings and after, he told me he had noticed how the students had opened up more to me."

Alvin Wardlaw '69, who was in Houston, had a similar experience. There was an immediate trust established between me and the students that you wouldn't have if the recruiter were an adult. The students were more frank and open in their discussion.

"Recruiting must be followed up and is essential since it increases the pool of candidates that Wellesley has. It also gives high school students the opportunity to find out about colleges in general."

### Inspired Interest

Stephanie Gittis, a graduate student, spoke with about 65 high school juniors and seniors in Florida. "The main problems I had to deal with," remarked Stephanie, "were parent and student prejudices against predominantly white institutions and a reluctance on the part of counselors to advise people to go to colleges out of the state or in the North."

"On the whole, the response was enthusiastic and interested. The students were surprised to find, that unlike high school, they would not have to spend every hour in class but would have a chance to spend time on outside activities. The recruitment should definitely be continued since it gives students an idea that other black students have gone through college successfully and that they too have a chance."

## New Billings Emerges

by Pat Niecey '71

The opening of a new student lounge in Billings Hall last week marked the beginning of a series of similar "openings" that will, if construction proceeds smoothly, give Wellesley a full-fledged Student Center by Christmas, 1969.

Pixie Loomis '70, chairman of the Billings Committee, reports that Stage Two of the renovation is now under way. It will include the relocation of the Well and Room F, an extension of the El Table, and use of the central hallway as a publicity for campus organizations.

### Study and Recreation

Located on the second floor, above the Bus Office, the new lounge features study carrels, comfortable chairs, food and drink machines and a fireplace. Pixie says, however, that when the rest of the building is completed the study carrels will be moved to the basement and the lounge will be only for recreation, complete with a piano and stereo system. Downstairs, the bus office and rest rooms have been modernized. The men's room is even equipped with lockers and showers.

What was once the music auditorium—the one-story room in the center of the building, is being converted to make room for the Well, which will be moved out of Alumnae Hall. "It will still be cafeteria style," said Pixie, "but with a combination of College Club and Well menus that will include full meals."

A three-level complex, the Well will have balconies that can convert the room into several small meeting areas. All furniture will be able to fit under the now-existing stage so that the room may be used for dances and lectures, too.

Also under construction is a hall running through the entire building. It will have "cubbyholes," said Pixie, for all campus news, activities and organizations distributing information. A branch

of the El Table, with an enlarged staff, will be opened here, selling such items as stationery, detergent and supplies.

Room F will be moved to the basement, but will remain basically the same in size and function. It is hoped that eventually, money permitting, the front rooms in Billings will be enlarged so that all organizations will have adequate office space.

### Open Late

"We thought about having all of Billings run as a student profit-sharing, like the El Table," said Pixie, "but since it is going to be open so much, we decided a combination professional-student staff, like the Well's, would be better."

She expects that the building will be open until 1 a.m. week-nights and until two on weekends.

A general secretary will coordinate all Billings offices, and there will be a duplicating and poster office for the use of all publicity groups on campus.

## Guerrillas Liberate Well; SDS Explores Goals

by Susan Heinemann '70

"Law and Order, Law and Order" cried the performers of the Columbia Street Theater as they marched around the Well last Sunday. Affiliated with Students for a Democratic Society, this guerrilla theater group confronts its audience with a series of skits focusing on current political, social and economic issues.

The action takes place under the "big top," a convenient image for American society. In the first ring business and government are wed or "incorporated." As a narrator elates incidents of US imperialist aggression, the victims of the military-industrial alliance are shot down. Next is a balancing act, Brown and Black fall off the tightrope held by Education (with the assistance of Business,

Government and Military). Only White is successful.

During an "intermission" the workers clean the floor. They decide to unite, singing "Solidarity Forever," and then are promptly overpowered by a Union Leader, who has joined forces with Business. As all their aggressions are turned against the welfare recipient, Business, Military, Government, and Education dance gleefully in the finale and shout out their motto—"control."

The performance aims at a shock effect rather than an analysis of the issues. It seeks to confront; yet in using pat phrases and New Left rhetoric it fails to provoke serious thought. The language is propaganda; it is all too easy to dismiss as mere jargon. In order to appreciate the extent of their

attack on society, the audience must be able to discuss the issues afterwards.

### The Dilemma of SDS

This problem of communicating serious statements without sounding cliché or without oversimplifying is symptomatic of the dilemma of SDS. People find it easy to label SDS members as "militants," "Communists," or "radicals," without inquiring into the basic tenets of the organization. Since the uprising at Columbia last spring, the news media has often presented SDS as an angry, anarchistic organization whose only goal is to overthrow the "System." F.B.I. Director J. Edgar Hoover has made allegations to Congress that SDS is infiltrated by Communist Party members. The rent SDS seems to have been ob-

scured in becoming the scapegoat for public unrest.

SDS was founded in 1961. Since then it has been active in welfare and rent strikes, voter registration efforts, anti-war teach-ins, protest marches, draft counseling, demonstrations against Dow Chemical Company, the C.I.A. and the military, campus revolts and recently election protests. Most SDS activities are local ones, loosely coordinated by a national governing council, elected at the annual convention.

A brochure published by the national organization emphasizes the variety of political positions of members of SDS. However, the booklet stresses that there is a fundamental unity on certain interconnected issues, all stemming

(Continued on page 10)





Students excavate at King's Lynn, England, in medieval part.

## Oxford Slates 'Digs' for Summer

The Association for Cultural Exchange, a British organization, is sponsoring a summer archaeology program for college students interested in learning archaeological techniques. Volunteers first join a three-week seminar for training in British archaeology and excavation techniques at Merton College, Oxford. They will then spend three or more weeks 'digging' on an archaeological site.

Many sites in Britain are imperiled by expanding housing programs, city redevelopment and new highway projects and immediate action is required if the information these sites provide is to be recovered.

### Academics First

The program at Oxford includes 45 hours of classwork as well as field visits, museum trips and practical work. A choice of two courses is offered, either a general survey for those without previous knowledge of archaeology or a more specialized course for individual study. Both courses include a survey class of British archaeology and the history of Britain from the appearance of man to 100 A.D. The specialist course will include seminars in particular areas of study, either prehistoric, Roman or early medieval England. At Merton, students will live in buildings "ranging in date and amenities from the 13th to the 20th century."

### Dig You Must

All students are expected to take a full part in the 'dig' program six days a week for at least three weeks. Students should be prepared to forego the usual luxuries and comforts of home, since accommodations promise to be rough.

Volunteers cannot be informed of the location of their site until they have had consultations with their tutors. In the past, students have worked at a paleolithic site in Suffolk, an Iron Age hill fort in Wales, Roman villa near the south coast of England, Anglo-Saxon towns and Norman castles.

### Cost

The cost of the six-week program is \$725 which includes round trip air

fare from New York to London, accommodations and food. Some partial scholarships are available to students with a 'B' plus or better average.

For further details, contact Professor Ian A. Lowson, Association for Cultural Exchange, 539 West 112 Street, New York 10025. The closing date for applications is the beginning of February, 1969.

## Many Label Colloquia 'Good'

The Freshman-Sophomore Colloquia introduced at Wellesley this year represent an experiment in a new approach to education. Offered by five of the college's 24 departments, the colloquia are designed to concentrate on specific topics in small class groups with close faculty contact.

Six colloquia are meeting this term, and nine more are scheduled for next term. Designated by the course number 150, they are offered by the departments of biological sciences, English, history, political science, and religion and Biblical studies. Each colloquium counts as a one-unit course, and several departments accept them as substitutes for 100 level courses.

### Seminar Approach

Each of the colloquium teachers chose his own topic for the course in an area of particular interest to him. Though these topics are quite specific, most of the colloquia aim to give the student a feel for the basic ideas and ways

of thinking in a field as well as a knowledge of a small area of it. The colloquia are conducted along the lines of a seminar, with special projects and student reports emphasized. There is a great deal of flexibility in format, and most of the groups have found it more satisfactory to meet in one long session rather than in two 70 minute periods each week. Many also serve refreshments sometime during the discussion. The size of the groups, which range from four to thirteen, makes such arrangements feasible.

Two colloquia originally scheduled for this term are not being held due to lack of enrollments, and several planned for next term have been cancelled for the same reason. 12 in 15 students is considered optimum size for a colloquium, and several of the present colloquia have less than half that number. The lack of applications may have been due to the late date at which the colloquium topics were announced.

### Faculty Opinion

Faculty opinion on the colloquia is generally favorable. Professors find them an interesting and enjoyable teaching experience. Mrs. Mary Allen, teacher of one of the biological sciences colloquia, commented, "It's fun." Most agree that the small class size promotes a more personal relationship between teacher and students and provides an atmosphere more conducive to discussion than a more conventional classroom situation.

### Lack of Information

Several teachers cite the decrease in the learning of factual information as a disadvantage of the colloquia. Since the colloquia are built around student discussion, the emphasis is to some extent on opinion rather than fact. Arthur Gold, teacher of the English department colloquium, commented, "If the seminar is to be free, it is difficult to introduce information."

Faculty members generally agree that the colloquium is not a viable form for all courses, but it can

be an excellent learning experience. "It won't replace other modes of teaching, but it is valuable," commented Mr. Gold. Miss Dorothy Wilms, teacher of one of the Biological Sciences colloquia, said, "It's accomplishing its purpose."

### Student Opinion

Student opinion is very much in favor of the colloquia. Most students feel they learn more in the informal atmosphere. They find the small class size and discussion format enhance student-student as well as student-teacher relationships.

For the most part students work harder for their colloquium than for their other courses, but most find it enjoyable work. The biology colloquia, for example, involve a large amount of individual lab work, and the history and political science colloquia require a good deal of reading. Since a student usually elects a colloquium because she has a strong interest in the topic being covered, the work is of special interest to her.

### 100 Level Courses

The students in this term's colloquia generally prefer them to other 100 level courses. They find the informal atmosphere conducive to learning, and the concentrated topics permit study in depth in contrast to the survey nature of most introductory courses. "100 level courses can be superficial... colloquia make you think," commented Betty Segal '71. Lynn Polan '72 agreed: "The subject is so broad, the class is so large, there's so much to cover that there's no time for discussion in 100 level courses."

No definite plans have yet been made in regard to next year's curriculum, but it seems likely that the colloquia will be continued. Students who have taken them are quite enthusiastic about them, and most faculty members agree that they have proven to be a valuable educational tool.

## CBS Playhouse's 'Saturday Adoption' Asks Wrong Questions, Makes No Point

by Nancy Ross '69

I watched "TV's most august dramatic program" (according to CBS press releases) last week. The CBS Playhouse Dec. 4 production of "Saturday Adoption" by 23-year-old Ron Cowen delivered no mighty message — this viewer still wonders what the author, the director Delbert Mann, and the various actors intended to say.

CBS says the play is based on true-to-life experiences of Cowen, a "member of the student generation." Rich, a law-school-bound college student, arrives at his parent's home for dinner. "Are you going to tutor again this year? You enjoyed it last year," queries Mother. Rich rises from the couch, loosens his tie, and walks back through darkness and flute music to the intensely sincere Saturdays when he tutored a black kid named Macy.

### The Plot

Melodramatically adjusting his tie in fudge-out walks from scene to scene, Rich gains Macy's trust and emulation, much to the satisfaction of Macy's middle-class-valued mother, Drop-out brother Paul, on the other hand, is struggling unsuccessfully to get Macy to "say no to The Man."

Meanwhile, on the other side of town, Rich's father, provoked by son's slush-out at Dad's attitudinal-metaphorical control of son's life, asks monetary control of son's life, asks, "How do you know what's best for Macy?"

Tutor then rejects tutee ("The only way you could be my equal is if somebody paid for it"), whispers, "Goodbye Macy, Macy, Macy," and dons jacket and tie en route to the original living room

couch: "You were right, Dad, you give to someone and you want a little piece of him." Mom replies, "No, Rich, you can give and learn not to take."

### The What

A lovely belief — but "Saturday Adoption" did not move to make it believable. The Questions the play left me asking concerned not giving and taking but the motivations of this Rich fellow.

Were his tutoring methods strategic or natural? How did "helping other people" (that's what he tells Dad he wants to do) fit into his total personality? Perhaps Rick Gates' overconscientious performance muffed a real character; but I have other questions which can be addressed only to the playwright.

### How Come?

What racist college or university set up the tutoring program? Tutors are supposed to push Langston Hughes this year, not white supremacist Blake poems. They're supposed to encourage careers in poverty law, not deserting soulbrothers for partnership in international law firms. Also, why pressure Dad to put Macy through college? How come Rich didn't know that any institution of higher learning would pay dearly for that black skin?

And here is one for set designer Earl Carlson: If the black mother was saving every penny for Macy's education, why did she live in a spacious, expensively decorated home?

I don't think the play was intended to arouse these questions. I would guess Cowen wanted to say something about black-white communication or cultural determinism — but I can't guess what.

Eric Leauville and Chuck Daniel portrayed a real Macy and a real Paul. Louise Latham and William Schallert, however, delivered Rich's Mom and Dad in earnest soap opera tones. All of which brings up the final question... Is the American television camera doomed to focus forever on dramatic emptiness?

## Ski Team Prepares To Conquer Slopes

Chris Hyde '70 reports that there has been an increased interest in the ski team this year. Ten girls have already contacted her about joining, and out of this number she will form an A and a B team of four members each.

Chris wants to have practices at least once every two weeks. There will be some conditioning at first, since those who have not raced before will need practice with gates. She would like to do this at the Blue Hills ski area.

### Two Problems

"The two biggest problems are transportation and money," says Chris. "We need people who are willing to drive members of the team to practices and meets."

Five meets are now planned. There will be a clinic Feb. 8 and 9. The first meet will be Feb. 15 and 16, but the location is not yet known. The other meets will be March 1 at Intervall, March 2 at Wildcat, and March 8 at Cannon.

### MINDBENDER

"The surest way for an ambitious man never to become a university president is to let it be known he has a philosophy of education."

Irving Kristol

N.Y. Times Magazine

Dec. 8, 1968

### MIT ORCHESTRA TO PRESENT CONCERT

The MIT Symphony Orchestra will give its first concert of the season on Fri., Dec. 13, 1968, at 8:30 p.m. in Kresge Hall (MIT). Conducted by David Epstein, the orchestra will perform Haydn's "Military Symphony" (No. 100); Berlioz' "Nuits d'Ete" with Carole Bogaard, soprano; Glazner's "Oberatura Para el Fausto" Oratorio; and even-Erik Back's "Introduccion Orchestral."

Two of the works will be premiere performances. Back's piece has never before been performed in the United States, and Glazner's work will be a Boston premiere.

Eleven Wellesley students are now members of the Symphony. They rehearse, perform, and tour with the orchestra, and plan to travel to New York this Spring, when the Symphony will give a concert at Carnegie Hall.

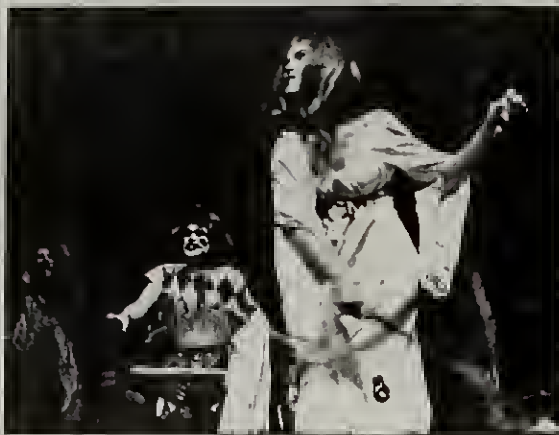
For free tickets to the December 13th concert, contact Shelly Cross, Pomeroy. All are invited to attend.

### Course Evaluation

The Student Education Committee is making revised course evaluation questionnaires and procedures a focus of concern, according to Kathy Raphael '70, who is coordinating the activity. For first semester courses, a revised questionnaire is being formulated which will be distributed in dorms at the beginning of reading period and collected by SEC dorm reps for distribution to faculty before the start of second semester classes.

Students are encouraged to use this form as a "guide" toward meaningfully evaluating their courses, rather than as a set of questions and answers to be strictly followed. Whether the SEO evaluation form, discussion, or simply a note provides the channel, the prime concern is to communicate with faculty regarding their courses. SEO urges participation in this important part of the educational process by—in one way or another—concrete course evaluation.





Above, Charlotte Corday, played by Newly West '72, attempts once more to assassinate Marat. Below, the Herald, played by Allan Present, ignites the debate between Marat and Sade.



## 'Marat' Succeeds Insanely

by Penny Ortner '69

Peter Weiss' *Marat/Sade* is an extraordinary play. Combining dramatic elements with music, dance, and ritual, it demands active reaction from its audience. It has been called more epic than Brecht's epic drama by some and has been labeled "total theatre" by others. Whether or not one can define that, Barn's production of *The Persecution and Assassination of Jean-Paul Marat as Performed by the Inmates of the Asylum of Charenton Under the Direction of the Marquis de Sade* was a "total success."

Despite a few minor directorial failings, which seem almost negligible in a production of such magnitude, it was one of the finest productions Wellesley has seen in at least four years.

### Devastating

Why? Because the play was powerful; the acting superb; the chorus vital; the set original and striking; the theatricality effective; and the direction compelling. If the production occasionally failed to cohere, it just may have been because there was so much to attract that no single aspect could hold our attention. It is a play that must be seen again, yet, strangely, once is enough, for the emotional impact is devastating.

The play derives much of its impact from the many levels on which it interacts—actors playing madmen playing historical figures. This juxtaposition of reality and illusion constitutes but one of the play's ambiguities, and one which the actors handled skillfully. Richard Silberg as Marat is a creatively united actor, paranoid, and revolutionary, allowing the audience to see each part of himself, but never really allowing up to separate the parts. He is a commanding performer, and it was essentially he who sustained the intellectual debate between Marat and Sade amid the tremendous activity on stage.

### Patent-Player

Stan Bowker, as the Marquis de Sade, was an adequate antagonist to Marat. He aptly introduced a curious note of understatement to a play that tends toward shrillness. Newly West '72 played a lovely Charlotte Corday, skillfully breaching the gap between the patient with sleeping sickness and melancholia and the girl from Cannes whose duty it is to play Marat. Pige Talbot '72 gave a remarkably consistent performance as Suzanne Evrard, Marat's mistress.

Although Allan Present, the Herald, and Edward D'Amata, as Du-

perret, both seem to be strong actors, neither seemed to develop his part fully. Duperret was too long in the corner stage left, and the Herald did not clearly define himself as patient as well as player.

Four versatile singers, Ellen Schwartz, Michelle Tingling, both '71, David Coakley, and Michael Zeilik, supported by lively music, maintained the pace of the production and gave unity to the large chorus of inmates. The chorus also importantly succeeded in mediating between actor and audience.

The ambiguity of roles and the mediation between actor and audience could have been further exploited by more effective use of Coulmier's audience of nobles and by the elimination of the distracting curtain call preceding the final surge into the audience.

Although it was perhaps too clean and regular, the set by Eric Levenson was unique and considerably workable. The variety of areas for action was ingenious.

The bathhouse atmosphere would have been better preserved had the inmates worn hospital gowns instead of bizarre costumes, a detail which would have significantly decreased the production's tendency toward the burlesque.

## Concerned Townspeople Mobilize to Face Problems of Society

by Peggy Marchlewitz '72

"Not everyone in Wellesley is a liberal, a hippie, and a blither," says Mrs. Richard Uhlig, chairman and founder of the Wellesley Lecture Series Committee. In an attempt to ease local tensions, the Committee will introduce weekly lecture-discussions on the topic of social change. (see schedule p. 9)

Mrs. Uhlig, a Wellesley housewife and mother of three, initiated the project to investigate "very rough and unsettling social change" after noting the "polarization" of her own community. Townspeople had been disturbed in previous months by drug and drinking scandals involving high school students, the hippie movement, draft and war resistance, and conflicts between youths and authority. The "grand climax" of this explosive situation occurred during the presentation of Le Roi Jones's *The Slave* at the high school last May. Obscenity and interracial scenes contained in this play offended the "feelings of respectability" of many spectators. Later, a community meeting called to discuss the in-

cident became an "emotional, blood-biting confrontation," Mrs. Uhlig recalls. "There was no leadership to keep the town from clawing itself in death."

### Individual Wields Power

"I wanted to redefine our problems and to raise the level of discussion to rational, intelligent, intelligent terms," she explains. Despite feelings of "helplessness and discouragement," she decided to examine the unusual issues implicated in Wellesley's problems. Securing the support of the Wellesley High School and the Adult Education Program, she formed a committee of concerned local residents eager to understand the problems of their own town and nation; Mr. Paul Santimire, College chaplain, is one of ten members on the lecture series board. Mrs. Uhlig also drafted a tentative lecture schedule designed to show the directions, effects, and implications of social change. "The most amazing result was the response and co-operation I encountered," she remarks. Seeking advice, requesting support, providing information and

suggestions—these activities represented "a complete commitment of time, energy and devotion."

Through her experiences, Mrs. Uhlig has proven the power and the worth of an individual citizen. "An ordinary person can have some impact and can cut through the system," she concludes. As an avowed liberal, she has faith in reason and in the intelligent study and solution of problems. "We're not helpless," she declares. "That makes me feel human."

### Lectures To Examine Change

Initiated, sponsored, and supervised by the Wellesley Lecture Series Committee, the final program was prepared by the Center for the Study of Development and Social Change, located in Cambridge. Because of an agreement with the Adult Education Program, the lecture series must be self-supporting. Tuition will be \$20.

The underlying purposes of the program are "to create a dialogue, to bring together people who care, and to mobilize leadership," says Mrs. Uhlig.

## W.I.T.C.H.es, Radical Feminists, Invade Alum Bridge

by Peggy Powell '60

Ed. Note: This article, written by a Wellesley alumna who is a member of Women's Liberation, has also been submitted to the Wellesley Alumnae Magazine.

W.I.T.C.H. (Women's International Terrorist Conspiracy from Hell) a guerrilla theatre coven of Women's Liberation, moved on Saturday afternoon to contact sisters whose witch powers were eliminated when they were shackled in velvet chains and placed in protective compounds.

Disguised in tweed giraffe uniforms, the W.I.T.C.H. shock troupe infiltrated the Grace Episcopal Stock-air of the Brooklyn Heights compound to attend the annual lunch and bridge party of the Wellesley Alumnae Club.

### Reach Sisters

The W.I.T.C.H.es, several of them parodies from Wellesley, were trying to reach their sisters with the message that the meaninglessness of our lives has something to do with our being women. W.I.T.C.H.es have discovered that we are not a collection of individual neurotics, but a social class. The social system which perpetuates periodic unemployment (which hits Blacks and women hardest), tax subsidized industries, guaranteed "animal profit" leeching off social needs, and the phallic culture which makes war a rational means

of pursuing mercantile empire from private gain, is the same system which imposes on women the empty life of a consumer class—and also the psychically crippling life of a class limited to, and overburdened with, the function of being both nag-gor and scape-goat to the master class.

### Infiltrate Meeting

At first some W.I.T.C.H.es did not particularly savor the idea of being guests of the Wellesley bridge party. Many had to overcome class prejudices against "there's a certain kind of woman . . . who ought to be left to rot in her Peek and Peek suit." But solidarity with the women class triumphed over antagonisms acquired as female appendages to the male class structure. We decided to put together a guerrilla skit which we wanted to be preventative, but very consciously ill and want to be a hostile attack. The line must be very, very thin. We missed.

I will describe what happened for the benefit of women interested in women's liberation who might draw conclusions for a better approach, or for none, to women in this situation.

### Break-Out

We had ordered tickets for two bridge tables, at which we established ourselves. Suddenly, mid-bridge Barbara Rubhi Smith '67, freaked out: "Oh my God, all those

years pounding my brains out and here I am playing bridge." At which point Judith (last name not given) '67 led the other table in a hibernation which began with the sibilant Diet Jella Ait: "What's the difference between a career girl and an old maid?" and ended with Bev Grant, Portland High School '64, singing out the Virginia Slims slogan: "You've come a long way, baby."

We hoped not to break the spell of the isolated bridge-table environment, and thus have at least a chance to establish contact and communication. At worst, we expected to be met by stony politeness or to be decimated by immaculate and sophisticated arguments from intelligent women who had rigorously rationalized adjustment to their situation.

### Counter-Attack

No so. Before we finished our song (it precisely fits the line, What's the difference between Wellesley and Wall Street?), we were surrounded by seven of the younger maidrons, who in key voices and with stiffened bodies (which did not prevent their grabbing at us and trying to shove us bodily out of the room) informed us, "This is a private party." "This church is private property." "This is a private club." "Leave these premises at once."

Pratentions that we were invited, that we too were Wellesley Alums and these witches were our guests, were to no avail. We were obviously not, as one lady insisted, "of Wellesley calibre."

### Failure

We tried to explain that we knew what we had said was disruptive, and we did not want to further impose ourselves on their bridge games; but we wanted to dramatize something we thought also concerned them, and we hoped anyone who was curious would come talk to us.

By this time many of the women who had first responded with delight to an improvised entertainment and a few faces which registered first puzzlement and then "ah, a me too" (most of them older) had come under the sway of the more dominant mood communicated by the younger women who advanced upon us—one of them proclaiming herself "the president of this organization which has a time and place for serious concerns. If you have something serious to say, and a time and place for frivolous escapes, which no one had certainly invited you to violate."

### Call the Cops

Another lady in a Balenciaga (or some fancy designed) suit with a single rose pinned in feminine elegance, thereupon, announced, "If

you don't clear out of here, we'll call the cops!" Since several of us had been busted in previous actions, this was a potent, if inelegant, threat; and we started to leave. But the vision of the cops quelling a Wellesley Alumnae bridge party insurrection revived our sense of humor. Despite one rather persistent outraged defender of law and order, who tried to fold up our table after we sat back down, we resumed our bridge game—which consisted of interpreting the past and future of Women's Liberation from Tarot cards. The first card (not joke) was a woman, bound and blinded, surrounded by a barricade of phallic swords.

One charitable liberal approached us. A young woman who had just graduated, who understood how what we were saying might be applicable to women who had been denied opportunities for self-development, welfare women, and even Southern debutantes married to doctors or living on the upper east side ghetto, but she herself had never personally experienced the conflict between pursuing the separate goals of a happy marriage and self-realization—except perhaps when she decided not to go into the Peace Corps because by the time she came back at 24 or 25, she might have fewer chances to marry.



# Departments Discuss Biafra Conflict . . .

## Change With Students

Concern over curriculum is now evident at Wellesley. In order to focus attention on this problem, departments have initiated informal students meetings (philosophy, physical education), coffee hours (economics, biology), and joint student-faculty curriculum revision committees (English, religion and Biblical studies, psychology). History and political science have steering committees composed of both students and faculty, while the French department, preparing a formal committee, is now sending out questionnaires to its majors.

While some of the committees are just beginning, others have already made some tangible progress. The psychology department's revision committee, begun last year, has reported ideas on new child facilities, made suggestions that more seminars be held on specific topics, and discussed the need for more faculty. Although the committee serves in an informal advisory capacity only, it has brought about "action, and a better focus."

Freshman and sophomore colloquia mark one recent innovation in history. Although the department does not have a student curriculum revision committee as such, informal gatherings of history majors and the History As-

sociation Joint Student-Faculty Steering Committee serve as channels for new ideas.

"We ought to look at our program and see what students want," explains Miss Barbara Cochran, assistant professor of physical education, as the impetus for the department's first open meeting held recently. Along with concern for course offerings, an important question is that of making the schedule more flexible by use of a double period: "A greater possibility for classes to meet once a week . . . (through) expansion of the independent program, in which 'highly skilled' students work out their own schedule in golf, dance, or field hockey." There is even discussion of assigning each student to a staff member to find an individualized program.

In economics, says Penny Rirc '69, an initiator of the coffee hours, students need informal gatherings "as a means to know each other . . . talk about economics." A coffee hour "throws open the office; whether it will be a means for changing curriculum remains to be seen." But whether committees are formal or informal, there exists an underlying movement on the part of both faculty and students to get together, discuss, and keep searching.

## Girls to Snow Hanover

Dartmouth College is going coed for the week of Jan. 22-29.

The Coed Week is conveniently scheduled during Wellesley's semester break, according to Sacha B. Larrabee '69, Wellesley coordinator of the event. Wellesley students will be able to return in time to register for second semester on Mon., Jan. 27.

### Repeat Performance

This will be the second experiment in coeducation at Dartmouth. Organizer Chli Ellizer explained, "We didn't borrow our idea from Yale. As a matter of fact, Yale copied the format of our very successful experiment with Mount Holyoke last year."

This year Dartmouth expects to host 600 girls from Wellesley and other New England colleges.

All classes will be open to coeds. In addition, coeds will be able to ski at special rates of one dollar for an all-day lift ticket at the Dartmouth Skiway. Free ski instruction will be available from the Dartmouth Ski School, and transportation to the Skiway and Oak Hill will be provided. Coeds are advised to bring their own skis if possible.

### Punt and Jazz

Other proposed events include a coed Punt (lateral show) coed newspaper staffing and radio broadcast, a Barbacoe Coast jazz concert, a varsity basketball game with Williams College, a Coeducation Forum, and dorm and fraternity parties.

According to a Coed Week Information sheet, there will be "everything that usually happens at Dartmouth, only more so, because we'll be coed. This may sound like an orgy, but the stress is on academics."

Women are encouraged not only to attend classes, but to participate in class discussions.

### Costs

The only required fee for the Coed Week is one dollar registration fee. Lodging for Wednesday through Sunday nights will cost 15 dollars. Most coeds will live in dormitories, unless they specify a preference for off-campus housing. There are 200 residence places available for Wellesley students. For 17 dollars coeds can buy a Thayer Hall meal ticket. Inexpensive meals are also available at local restaurants or on individual meal basis in Thayer.

Wellesley students interested in attending the Dartmouth Coed Week should make their checks payable to Sarah Larrabee in Tower Court East. The money should be paid to the SEC rep in the dorms before Christmas vacation, or mailed to Sarah Larrabee by Jan. 13.

### Transportation

Sign-up lists for transportation will be posted in the El Table. Students must sign up by Jan. 14. Iris Yan '72 in McAfee has more information about the chartered bus transportation to Hanover.

Dartmouth will not accept parital room or board fees. Coeds may transfer registration materials, however. The registration material includes the now-famous Dartmouth ID card, which led to the arrest of David Hoel, chairman of the New Hampshire delegation to the Democratic Convention in Chicago.

As Sarah points out, "Who knows what yours may hold in store for you?"

## Vil Series to Study Crises

The Wellesley Lecture Series Committee will offer a program of ten weekly discussions at the local high school. These lectures will begin at 7:30 pm on Tuesday evenings. A tuition fee of \$20 is required; checks may be sent to the Wellesley Adult Education Program, 50 Rice Street, Wellesley.

The program schedule follows:

Jan. 14 — "The U.S. Postwar Reality and the Postwar Generation" with Donald Warwick, director of the Comparative International Program at Harvard University.  
Jan. 21 — "The Limits of Affluence: Poverty in America and the World" with Stephen Thernstrom, associate professor of his-

tory at Brandeis University.

Jan. 28 — "Race in America" with John H. Cartwright, director of the Afro-American Center at Boston University.

Feb. 4 — "The Generation Gap" with Shepard Glanville, M.D., professor of adolescent psychiatry at the Law-Medicine Institute at Boston University.

Feb. 11 — Presentation and discussion of Frederick Wiseman's film "Hill School".

Feb. 25 — "Law, Order, and Violence in American Society" with Everett E. Hagen, professor of economics and political science at MIT.

(Continued from page 1)

Nigeria, the supposedly-unified state.

### Another Divisive Myth

But myths exist about Biafra also; and are apparently just as widely and intensely held. For example, Biafra, despite its citizens' efforts to establish a separate state, is simply not an economically viable entity. The country has never been able to support itself, and has long depended on food imports. Now, with war, the protein supply has been effectively blocked. There are no imports. And, there is no planting. Consequently, there is starvation, of a scope and degree unknown to most of the world, unless via newsfilms and journalists' reports. In past months, death by protein-starvation has reached estimated totals of up to 12,000 people a day. To further threaten the survival of the Biafran quasi-nation, there now looms the virtual destruction of the sole Biafran source of carbohydrates, the yam crop. Most of the crop has already been consumed; even the seedlings have been used for sustenance.

The absence of carbohydrates is expected, understandably, to cause an even greater number of deaths by starvation. Whereas most citizens between the ages of six and 50 could survive the protein deficiency, which killed predominantly infants, pregnant women, and the aged; all ages will be affected by the carbohydrate blight.

### Food-Food Conflict

Relief has never been a simple matter of transporting food from one country to another; the combatants have prohibited most relief efforts, and what food had been stored in various areas of the country seldom reached the small villages, or the bush area, because of an absolute lack of mobility. Where there were trucks, there was no gasoline, or else a real reluctance to expend material on anything but the military effort.

Like the tribal intricacies, the problem of relief becomes more and more involved as the war rages. Biafrans, for themselves, are not willing to give up air corridor space to receive food parcels when they might instead be provided with French armaments and munition. Further, any international relief agency food that passes to Biafra through the Federal State of Nigeria carries with it the traditional specter of poisoning. Few Biafrans, even those starving, would touch food the enemy might have poisoned, regardless of the channels of its delivery.

### More Than Calories

The humanitarian efforts of the churches, UNICEF, and several other private organizations have been minimized by the now serious political implications. Terms of settlement, at least for relief purposes, that might have been acceptable a few months ago, are no longer acceptable now, to either the Federal State leaders, or to the Biafrans.

The Biafrans are motivated by a belief that is difficult to substantiate, but nevertheless, widely-held both in the country and abroad, that any settlement that does not recognize the secession as legal and valid, will result in the wholesale

slaughter of their people. Therefore, any arrangement short of recognition of the Biafran state, is unacceptable to them. Even a temporary cease-fire, for purely humanitarian purposes carries the onus of forcing the Biafrans to abandon their secession, and they consequently refuse to participate. The philosophy governing such a decision is this: the Biafrans do not want to live if the conditions of life will be as unpalatable to them as they have been in the recent months.

They are fighting, they believe, for the very existence and survival of their race, and its political viability. It is, in the truest sense, a revolution; and all Biafrans, the leaders and their countrymen alike, are fighting for self-determination.

In their view, the only alternative to such an identity is the extinction of the Ibo people. "So why not fight if you are going to die anyway," comments one native Biafran, summing up, it seems the sentiments of her fellow-countrymen.

### Other Views

For the other nations of the world, however, the situation is neither so "simple," nor so clearly understood.

America faces the dilemma of the rich country unable to share-the-wealth because of the political and international implications. The current State Department policy is a tacit diplomatic backing of the British whose traditional colonial policy is to aid the North, hoping to promote Nigerian unity in the final analysis.

Britain is currently engaged in debate about whether or not to increase military aid to the Nigerians, as the Russians have recently stepped up their armaments supply to the North. Nevertheless, American military aid is not involved, at this time.

### Pennies and Power

But government help, on a small scale, has been parceled out, in humanitarian terms. Money has been granted to organizations that are supplying whatever food they can transport to the war-torn nation. These organizations, primarily church-supported, are asking now for more help, more money, and more supplies.

Finally, they would ask for America to exert sufficient political power to effect a cease-fire that would allow relief operations to reach the countless millions now untouched by their efforts.

The matter is not clearcut, however. In this October's hearings of the Senate Foreign Relations Committee, members of Senator Eugene McCarthy's subcommittee on African affairs heard testimony from many sides of the now-complicated humanitarian and political issue. Senators Brooke and Kennedy testified. So did Mrs. Shimony and Richard Henderson, Yale's associate professor of anthropology. Representatives from the several denominational and national relief services spoke to the Senate Committee, and were countered, in effect, by spokesmen from the State Department.

Excerpts from these many presentations follow:

Sen. Edward Kennedy: "At stake are human lives . . . where destruction will burden the conscience of Nigeria and all mankind for generations to come, unless something is done to save them."

"So let us use the mandatory powers, the good offices, and machinery of the UN to help meet the tragedy in Eastern Nigeria."

"Let the government of the United States heed the historic role of this nation and pursue initiative through the UN with determination and compassion."

Sen. Edward Brooke: "It can be seen that the Ibo people, who comprise more than half of the population of the Eastern region, have legitimate cause for concern. But

. . . in their apprehension and their isolation . . . they have exaggerated the dangers to themselves all out of proportion to the fact."

"Genocide is not and never has been a policy of the Nigerian government . . ."

"We are dealing with more than a single crisis situation, however wretched it may be. We are also faced with a question of the ability of the African states to deal with internal conflict. Our aim should be to bolster their capacity to cope with suffering and strife . . ."

"It is questionable whether even a humanitarian effort of this nation in fact saves lives; it might simply prolong the conflict. There lies the stark dilemma. We must do everything in our power to save the innocent, but we must do it in a way which facilitates, rather than hinders, an end to the war."

Edward M. Kenney, Catholic Relief Services: "The lives of men, women, and children are more important than political or diplomatic considerations."

David Scablon, Friends Service Committee: "Irrespective of the military outcome of the present civil war, there will remain a deep problem of bitterness and separation of peoples."

George Houser, executive director, American Committee on Africa: ". . . the key question which must be asked here is when does something that seems to be a purely domestic humanitarian problem become an international issue?"

"It is a matter of international concern at this point. Our government has given money, and food, yes; but it has taken no direct responsibility."

"We would like to see the government involved in coordination of American relief efforts, the provision of necessary supplies and transport, and action to enable greater UN involvement."

Mrs. Shimony: "Immediate steps should be taken by the United States and other nations to mitigate the tragedy of Biafra, not only out of humanitarian concern for the suffering there but because of a realization that justice is largely on the side of the Biafrans."

C. Robert Moore, Deputy Assistant to the Secretary of State for African Affairs: "There is not sufficient support at the present time among the UN membership for a useful consideration of this question there. In view of so many states the humanitarian and political issues are so intertwined that relatively few believe that one could be considered without the other . . . There would be no point in UN action unless one could be sure of sufficient support . . ."

James H. Meredith: Mr. Meredith accused many of the witness of "racism, disguised as humanitarianism," and commented, "The wave of the future hinges on the resolution of the present Nigerian civil war, and more importantly, on the manner in which it is resolved . . . There is no realistic basis on which the rebels can justify the continuation of the secessionist efforts," he added, expressing confidence in the present Nigerian Government and a wish for the growth of their sense of manhood.

### The Final Analysis

At present, the United States remains the only great power that retains flexibility for some initiative. There are obviously many pressures pulling in many ways on several people in Washington, and in the United Nations.

The State Department alone, it is reported, has received more mail on the Biafran question than on any other issue in its history. Many students and faculty at Wellesley have engaged in a letter-writing campaign to President-elect Nixon, and to Senators Brooke and Kennedy.

The "right" course, it seems, remains lost in the clamor of causes, both political and humanitarian.



## Whyte Analyzes Last Landscape

by Mary Enterline '70

The Last Landscape, By William H. Whyte. Doubleday & Co. 378 pp \$6.95.

About 1890 the American frontier closed. Yet only within the last eight years have prophets of doom been able to arouse Americans against the rapid disappearance of free space around cities as roads, houses, shopping centers, industrial complexes, motels, schools, parks, billboards, and cemeteries compete for land.

"The land that is still to be saved will have to be saved in the next few years. We have no luxury of choice. We must make our commitments now and look to this landscape as the last one," concludes William Whyte in *The Last Landscape*. This conclusion, however, is somewhat misleading because Whyte is not a prophet of doom. Instead he optimistically declares of the metropolitan areas "that they are going to look much better, that they are going to be much better places to live in, and one of the reasons they are, is that a lot more people are going to be living in them."

### Saving Open Spaces

The book is well-written and well-documented with examples as one might expect from Whyte's credentials; the author of *The Organization Man*, he served on President Johnson's Task Force on Natural Beauty and wrote the proposal later enacted by Congress as the Urban Beautification Program. Exploring the problems of open space, he cites the divisiveness between people who live on the open spaces and those who plan its use and the differences in local tax bases. "The communities that already have fat tax revenues are the ones that get more industry and more taxes," he points out, "the communities that have open space do not, and it is tax revenues, not open space, that they want."

Methods to save open space abound: zoning ordinances; purchasing the land; purchasing and lease-back; gifts; easements by which the government purchases the right of land to remain open and undeveloped; and even "dirty tricks" by which states enjoin land surrounding open spaces. Attacking the geometrized patterns of the many year 2000 plans which have no relation to the ground itself or to the market forces, Whyte favors close adherence to the pattern of nature and more emphasis

on the linkage of small spaces like old trolley lines.

### Compact Development

"Open space and development are reciprocals; if we expect to save much more open space in the future, we are going to have to be equally concerned with finding more compact ways of developing the space that has to be developed," Whyte declares. For the suburbs Whyte advocates cluster developments and apartments.

Development of cities could be achieved in two ways: by extending the present pattern and covering more land or by using less land but increasing its carrying capacity. Whyte does not rest his case against decentralization on the shortage of land because, according to him, "There is none. . . . Expand the diameter of a metropolitan area only a few miles and enough land will be encompassed to take care of a very large population increase." Instead he points out the inefficiency of decentralization where transportation, utilities, services become more expensive.

### Mass Convenience

Whyte contends that people live in cities because "this is the best way to make the most of opportunities, and the more accessible the core, the more choice of opportunities there are, the more access to skills, specialized service and goods, and to jobs." Therefore, the answer is crowding by raising housing densities and by using space now wasted or misused through projects like building schools over highway storage yards.

Whyte may be right that more people live in cities for convenience, but many city dwellers, notably the masses in the slums, have no chance in choosing between the convenience of the city and the inconvenience of the suburb.

### Ignores Problems

"There are many things that I do not go into in this book: mass transportation, air and water pollution, noise, the handling of solid wastes. I do not grapple with the problem of the slums or of economic growth. I do not do justice to the immensely important and complex problems of governmental machinery, or the ways these problems can be tackled in concert, which assuredly they must be," Whyte admits in his introduction.

Therein lies the problem; he does not consider the major problems of the city. In dealing with the problems and solutions of beautification, Whyte is impressive, but when he turns to the city, he becomes idealistic.

## Rutgers Restructures University

by Betsy Bowman '71

Mini-courses, exploratory semesters, the open college, is this Wellesley? Actually, these programs are part of a series of radical reforms suggested in a 110 page report "Reconstruction of an American College," written by Dr. Warren I. Susman, professor of history at Rutgers College. Dr. Susman was requested to conduct the study by the dean of Rutgers last spring. The report suggests possible reforms for Rutgers, but several of the proposals deserve consideration by other colleges, as well.

Dr. Susman states at the outset that his report is not based on scientific data and that perhaps many of his suggestions are not "practical." The report is highly personal, although it borrows ideas from many other proposals at different colleges. Susman used some 750 books in its preparation.

### Exploration and the Four Schools

Susman's major and basic plan calls first for the creation of four different schools within the University: Schools of Scientific Studies, of Applied Scientific Studies, of the Social Studies, and of the Humanities Studies. Incoming freshmen would apply to one of these schools and would live together in School dormitory groups which would be advised by faculty members and graduate students within the School. He hopes that this step would create closer student-faculty ties. The first semester of freshman year would be an exploratory one, where instead of taking the traditional large introductory courses, freshmen would take a series of seven-week "mini" courses designed to introduce an area of study briefly and interestingly. Since he feels that the major departments at Rutgers are basically good, he suggests a strengthening of the major program for upperclassmen, but does not feel interdepartmental majors should be discouraged.

In general, Susman urges the creation of a more open, flexible college. Proposals designed to increase flexibility, include the abolition of all distribution requirements, except for a semester of freshman English, reduction of the present course load from five to four courses a semester, replacement of the present letter grading system with 3 grades—fail, pass, and distinction—and the creation of a three to five year undergraduate program, depending on an individual's desires and needs. In addition, he suggests the devel-

opment of 5 new programs within the university, designed to reflect current trends and interests. These programs would concentrate on Science and Society, Environmental Studies, Technology and the Social Order, Communications, and Studies in War and Peace. To direct and solicit funds for the changes suggested in the report, Susman urges that a Council for Educational Development be set up, consisting of elected faculty and student members. This group would have considerable power over the implementation of various reforms.

### Improvements, Adjustments

In the second part of the report, Susman offers improvement suggestions and readjustment ideas for programs and institutions which already exist at Rutgers. A volunteer apprenticeship program would give students a chance to "really" work in their field. While students already do significant work in their majors, this program would facilitate action. A central Skills and Testing Center would coordinate testing programs and offer instruction in certain skills like typing, rapid reading and even basic computer programming—skills that are essential, but need not be given credit. Physical education should be placed on a volunteer basis. Susman also suggests that teaching could be improved by many changes. Faculty leaves for course improvement should be granted, multi-visual aids should be used, and more graduate students should be given the opportunity to teach. Reshaping of the curriculum by each department could readjust the number of students in each class. The schedule be made more flexible with evening classes added and

perhaps no classes at all on Wednesday. As well as the traditional Junior Year Abroad Rutgers should offer a Junior Year at Home, in which students could get credit for attending another college or university in the U.S. Susman maintains that Rutgers students are very homogeneous and this program would offer an alternative to four years on the New Brunswick, New Jersey campus.

The report finally suggests two other special programs designed to promote unity within and without the University. Susman urges that upperclassmen be required to take part for two weeks every year in a community service project. He also proposes that every year the university choose a topic which would be studied by each department and supplemented in extracurricular areas by outside speakers, films and campus activities. With such a common goal, Rutgers would become a united college, not just a series of individual departments.

### Radical?

Susman's proposals are not radical, which is not to say that many are not original. Many of his proposals are already fact at Wellesley. Whether they can become fact at Rutgers depends on Rutgers itself. Susman initially states that some will think him overly optimistic; perhaps this is the major flaw of the report. His detailed suggestions for procedure depend a great deal on student and faculty devotion and time. Reality or not, the report is a large and important step for Rutgers. Implementation of any of the proposals should make Rutgers, as Susman concludes in the report, "A little better all the time!"

## Guerrillas Liberate Well; SDS Speaks...

(Continued from page 6)

from the "struggle for human freedom."

According to this pamphlet, "SDS completely opposes the US Government's immoral, illegal and genocidal war against the people of Vietnam." They see the US foreign policy "as part of a global strategy for containing revolutionary change in the 'Third World' nations of Asia, Africa and Latin America." Imperialist aggression is viewed as "the logical conclusion of the giant US corporation's expanding and necessary search for higher profits and strategic resources."

SDS also opposes the draft which it sees as increasing the power of industry and the military, as well as being "racist and anti-democratic." Support is given to the black liberation movement. SDS sees the whites' role as confronting institutional racism and helping exploited whites.

In considering the working class, SDS refuses to see a distinction between white- and blue-collar workers; both are exploited by "corporate capitalism." The university is seen as another oppressive system. The booklet states, "Neither the content of the educational process, nor the ends to which our learning and resources are directed, further the fulfillment of humane social needs. Rather, the 'knowledge commodity' (ourselves and our work) is shaped to further the production of waste, social oppression and military destruction."

### SDS at Wellesley

"Our organization here is just embryonic," commented a Welles-

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ley SDS member. She sees SDS at Wellesley as a kind of blanket organization, bringing together a community of people with similar interests. "Fundamentally the big thing that SDS will be able to do," she feels, "is to make people aware of things going on outside of Wellesley; just as the fundamental aim of the Movement is revolutionary consciousness."

Looking at the dilemma of SDS in general, Barbara Arnold '71 stated, "I think the Establishment is working to make SDS a symbol of all that they're afraid of. The reason that people are so uptight is that SDS is really hitting at core issues."

### Oppression at Wellesley

Barbara found it difficult to define the basic goals of SDS. Using Wellesley as an example, she explained, "People here are oppressed. To a certain extent that sounds silly when people are dying in Vietnam, when blacks are being shot on the streets. Yet people here aren't developing to their full potential."

"The purpose of Wellesley isn't to educate people," she continued, "it's to program them to fit into certain slots in society, and one of the reasons that people here feel so threatened is that those slots are being threatened, the whole order is being threatened. Vietnam is not an aberration; people will not stand to be exploited in the name of economics or ideology. . . . I think people here would really like to be educated, to learn the potential they have for living as alive, creative human beings."

Barbara feels that basically this is the goal of SDS. "The core of its philosophy," she said, "is that by believing in people and their capability to determine their own environment, there is the potential for creating the kind of world where people can be educated. . . . As she says, 'The prime revolutionary aspiration is to free man from alienation.'"

"The whole thing about the Movement is that you may find a community," Barbara concluded. However, she believes that before a community is possible the obvious inequities in our society must be dealt with and that this is what SDS is trying to do now.



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# The Reader Writes . . .

## Wait a Minute . . .

(Continued from page 2)  
of the students who seem to be mulling over with regard to course studies are doing so because they do not find that work as creatively demanding — or as rewarding — as outside activities. And I fear that a good many who do attend class and lurch through the assignments don't have their hearts in the work.

Why should this be so? Who should be responsible for finding a cure? Ideally, of course, the students should make demands upon themselves, upon their professors and upon the material they are studying. If this principle of beligerent inquiry operated at Wellesley (as some contend it would if there were more men in class) the problem of intellectual stagnation in the classroom would be much less acute. As it is, every student has had classes in which everyone busies herself with mindlessly transcribing the professors' lecture. The greatest problem is that this kind of behavior has become the norm, and the professor who does want his students to use their imagination often has a terrible time eliciting any response whatever.

### Judgement

At least a partial solution to the "apathy" situation I have just described would be to find a way to make classroom learning a creative experience, rivaling the challenging aspects of outside activities. The initial burden is on the professor, of course, in that he must make it known that he welcomes debate. In addition, it would help if he were to make conscious distinction (aloud) between opinion and fact; he could, for instance, voice his judgement of students who transcribe his every opinion as if it were a gilt-edged Truth. All this seems so obvious that I feel rather foolish writing it down. Yet it is wonderful when a professor — in the spirit of truly cooperative intellectual inquiry — asks for student contribution to the body of opinion that makes up so much of what we call "knowledge".

What this seems to boil down to is a problem of attitude. A number of professors — perhaps remembering their own undergraduate days — seem to hold the intellectual capacity of undergraduates in rather low esteem. These people have obviously forgotten the old saw that "the more one expects of an individual, the more he is likely to give". The attitude that undergraduates are capable of only limited achievement is a direct cause of the intellectual stagnation which Mr. Goldman complains of encountering. There is one department at Wellesley, for example, which will not allow students to undertake 370 work in the senior years for the reason — as I understand it — that four years of study have not equipped the student well enough to do competent honors research. As I comprehend the 370 program, the aim is not so much to produce a number of joint PhD theses as to acquaint students with the ways of going about such a project, and to give them an honorable outlet for creative scholarship (on whatever primitive level) and reason for intellectual self-respect. These are important things.

Let me finish by saying that I regret the intellectual lassitude at Wellesley these days as much as Mr. Goldman does. It is discouraging to sit in class with people who won't contribute any thoughts because they think they can't, while those who might contribute are likely to be out working for some cause or other. And in this age when students want so badly to be creatively involved in educating themselves (and the rest of society), such an attitude towards scholarship seems queerly contradictory. Wellesley need not "fall back into the old finishing school mold" if we will thoughtfully consider the nature of educational ex-

perience, and make sure this experience lives up to the rest of the experience to be had in 1968.

Sincerely,  
Virginia S. Blankenhorn '69

## A Larger Problem

To the editor:  
(In Answer to Mr. Goldman's Letter of Dec. 5, 1968.)

The present generation of students is afraid of the tendency of formal education to produce stagnant intellectuals. We fear the inadequacy of an "ivory tower" intellectual whose thought paralyzes action. An easy retreat into the closed system of academia or an escape into domestic oblivion is an abuse of education. In reaction to this real or imagined abuse students are driven to "participate in life." They are impatient to act, to influence, and to think at the same time. Are these modes incompatible? They're not, but on the undergraduate level their reconciliation may be a messy, flailing process.

To assist these students, teachers who are committed to formal education, should attempt to define it, as it operates now at Wellesley or for the sake of ease and clarity,

as it operated in the recent past. Definition would help the students to reconsider formal education and to distinguish between it and its abuse-image. To define formal education would be to force the students into a conscious serious acceptance or rejection. Acceptance insures better scholars of the present mode; rejection forces the student to construct an alternative. Well thought-out evaluation of an institution, of a system, substantiated by action is the intellectual achievement.

If the student rejects formal education or if she accepts it and rejects the possibility of realizing it at Wellesley, then it is not for teacher nor for fellow-student to pass judgment on her. However if she accepts formal education as it is now at Wellesley, with the hope of stretching its possibilities, of redefining it, then I believe she has the responsibility to realize this commitment in the classroom.

But why talk about commitment, responsibility, and obligation when they can only result from innermost preference and attraction to the ideal of formal education? Why does Mr. Goldman, who endorses formal education and the way of life it entails, speak in terms of "sacrifice"? He must follow the academic way of life because he wants to, rather than committing himself to an artificial,

ly superimposed duty, otherwise he wouldn't be as successful as he is.

Why is it that the students are leaving the campus in hordes, for a day, a week, or forever? Why is it that their priority systems favor experiences outside the classroom? Isn't it this very feeling that staying at Wellesley entails sacrifice? A negative sacrifice?

This exodus may be the internal reaction to the feeling that Wellesley is the "finishing school" for pedant-intellectuals or otherwise limited individuals.

The female who deeply feels, fully thinks and acts upon her thinking, and then communicates to others and influences them is a rare being. Students are prone to harshly judge anyone less as in-

sensitive, stupid, dull, or even worse as non-"relevant." Non-relevancy is seen as the current evil on the Wellesley campus and the students are running away from it. Let's investigate what a formal education is and determine whether or not it can provide students with a feeling other than that of sacrifice.

The possibilities and the projections I have been talking about that might result from a definition, a clarification of what formal education was in the last generation, overwhelm me. Mr. Goldman and his contemporaries can provide the present generation of students with such information. I know I need just such a sounding board that a definition will be.

Liz Coffin, '70

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## The Reader Writes . . .

### One More 'Yes'

To the editor:

After reading the Special Education supplement in the last issue of *News* and talking to students around the campus, I am amazed and discouraged at the lack of active support for coeducation. The supplement falls to get at the heart of the problem by listing only constructive plans for coeducation in an article defining all sorts of changes, and failing to determine the degree of student support through an article including only the glib comments of a few seniors. The only forceful opinion on the subject is delivered by Mr. Lester, who has, in recent issues, constructed an excellent argument for coeducation.

We must not use our MIT affiliation to stave off a more important experience. The education opportunities afforded by the MIT experiment are extremely valuable, but they certainly do not constitute effective coeducation.

For a more meaningful education, for four years of growth in an atmosphere more similar to the life for which we are preparing, we must have coeducation. Therefore, I come out in grateful and strong support of Mr. Lester's ideas, and plead with others who feel this need to do the same.

Sincerely,  
Geneva Overholser '70

### On the Masthead?

To the editor:

If this keeps up I will ask to be put on the masthead as a guest correspondent. My message for the week is an attempt to correct what I may have said in an interview concerning the effect of rising prices. I have been talking so much lately that I may have said everything I was reported to have said. I.e. "the economy could crash" and that "Nixon could increase taxes." However now that I have been silent for a few days, I am a little overwhelmed at the sweeping nature of such statements as I am sure my colleagues were. Thus I do not believe that Nixon will increase taxes; what I hope I said was that he would probably have to maintain the 10 per cent surtax despite his pledge to end it. Moreover, the likelihood of the economy crashing is quite remote. There are many things that I worry about when I go to bed at night, but fortunately I haven't lost any sleep over such a prospect.

Sincerely,  
Marshall A. Gohman  
Professor of Economics

### Resort to Resort?

To the editor:

A recent report of the Wellesley Chapter of the AAU (American Association of University Professors), showed that, among the Seven Sisters, Wellesley College had the largest endowment per faculty member, and the lowest faculty salaries. The result of this deplorable situation is that Wellesley College is losing its best faculty to competing institutions.

I quickly constituted an Informal but Representative Committee of One to Study the Problem. During one long sleepless night the Committee unanimously approved the following plan of immediate action.

(1) Dismiss all students (most of them do not like the way things are run here, anyway).

(2) Dismiss all staff except for one glumster and the Director of Publicity. Keep the Board of Trustees, however; they should be good for one good party a year, given in the Presidential Palace.

(3) Redo the faculty to 100 by getting rid of some of the non-tenure people. This would accomplish two important objectives: one, it would raise the share of endowment per faculty member to 700,000 dollars; two, it would simplify the arithmetic.

(4) Invest the endowment in Mutual Funds shares, the kind that guarantees a return of 6%. This would make it possible to raise

average faculty salaries to 4,666.66 dollars a month on a 9-month basis.

(5) In order to promote good Town-Gown relationships open the Faculty Club to residents of Wellesley whose income exceeds 100,000 dollars a year, to anyone in the nation whose income exceeds 500,000 dollars, and to Jackie Onassis and her husband. Run the club at exorbitant profits to endow college scholarships for the faculty children, and to provide for increased Life Insurance and medical benefits for the faculty, whose rate of morbidity is likely to increase measurably through alcoholism, gout, and drowning from fast yachts.

(6) In order to preserve forever the beauty of the campus, have it classified as a wilderness area, the kind that practically only the staff of the National Parks Administration and the charter members of the Audubon Society are allowed to visit and over which airplanes are not allowed to fly. Dormitories would be made into communes for the faculty. Administrative buildings would be allowed to gracefully age and decay to add to the romantic appearance of the campus. The library would be donated to the town of Wellesley in order that its maintenance cease being a burden to the college.

(7) To further facilitate the pursuit of pure research by the faculty, make the greenhouse into an experimental horticultural station devoted to the improvement of marijuana and peyote; the faculty serving as Guinea Pigs to test the product.

(8) The Informal but Representative Committee of One to Study the Problem demands that this plan take effect on December 15. The Committee would be glad to go on a hunger strike over the issue. However the Committee cannot do so; it is already starving!

For the I.B.R.C.O.S.P.,  
J. Regnier  
Associate Professor of Geology  
P.S. The Committee has entertained the motion that faculty posts at Wellesley be made hereditary in order to avoid the time invested and the agony over decisions which the replacement of faculty entails. Further deliberations of the Committee will be necessary before a resolution over this seemingly attractive motion can be arrived at. P.P.S. The Committee noted that under (5) above the President of the United States would be barred from membership in the Faculty Club unless he happened to be a legal resident of Wellesley. After a brief deliberation the Committee decided that it's just too bad, but rules are rules, red tape is red tape, and there would be no point to intelligent regulations if exceptions were allowed.

P.P.P.S. It goes without saying that grants would be sought from the Ford Foundation, or other deserving Foundation, to pay the salaries of Puhlietty and that of the plumber.

### Driving Along . . .

To the editor:

I appreciate Mrs. Marsh's courtesy in answering my letter and read her response eagerly, hoping to find a reason for the traffic rules which would lessen my frustration.

trated sense of being a victim of the absurd. Unhappily I found no such convincing reason. So I am still persuaded that changes in the parking regulations could and should be made.

In the first place, there are always cars parked in front of the dorms. Dates, friends, mothers, faculty guests, telephone repairmen — all park, intelligently enough, as close to their destination as possible. In every case except Severance and Tower, this means right in front of the door. Admittedly a fire truck would have a hard time getting to McAfee; but on the other hand I do hope that in the event of a fire the dorm would have been evacuated of its inhabitants, including car owners. So I still don't see why I can't pick up my own suitcase. I was interested to learn that I could obtain a permit to park in front of Mrs. Carter, which is fine as long as all my phobias are always made between eight and five, Monday to Friday.

Mrs. Marsh wondered how "temporary" could be defined. Why couldn't Wellesley adopt the system some cities use for snow removal: tag a car with the hour and then give it a ticket if it's still there two hours later. Such a system would allow for many of the needs I cited in my last letter but would guard against girls' simply parking their car forever away from their assigned space.

I'm afraid I can't go along with her analogy to the city-dweller. I see no virtue in imagining for ourselves problems which in fact do not exist. We do not live in a crowded city nor do parking conditions around campus (I mean really, not as reflected in the regulations) resemble those of the city. But if I did live in Boston I would certainly, as you suggest, arrange for a permanent space wherever I could; but I would also feel free to park as close to my home as I could if I wanted, say, to pick something up.

I should like to suggest that the College try telling students to use their discretion about where to park, always keeping in mind that there are 1700 of us, and see whether the anarchy the regulations seem designed to guard against really results. If it does then I shall amply change my opinion of Wellesley girls' intelligence and apologize to the Traffic Control Committee for my dubious thoughts. But I do not believe it would.

Again, I thank Mrs. Marsh for her courteous response. I am only sorry that I remain unconvinced that our parking rules are really all necessary.

Sincerely,  
Pam McLucas '69

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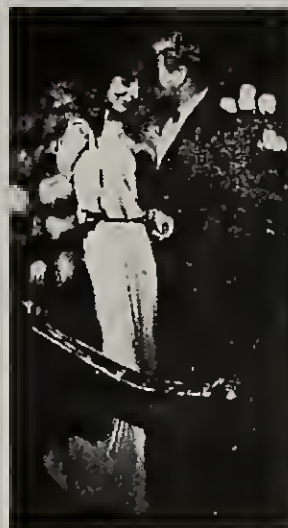
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